THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Sonnet to the Church of England.

Fear not, our mother Church, in this dark hour,
When angry tempests howl along the sky,
And threaten to o'erwhelm thee with their power—
The Lord Jehovah reigneth still on high.
Though hope comes not to comfort and to bless,
Though for a little moment thou 'rt forsaken;
Thy hour of darkness shall be quickly o'er,
And floods of glory on thy towers shall pour
Far streaming from the Sun of Righteousness!
Thy songs of triumph shall again awaken,
To drown with shouts of joy thy plaintive moan;
For on the Rock of Ages thou art laid,
Apostles, prophets, thy foundations made,
And Jesus Christ himself the corner-stone.

B. D. W.

Cambridge, August 24.

Commune Doctorum.

Hail! glorious Lights, kindled at God's own urn:
Salt of the nations—whence the soul imbue
Savors of Godhead, virtues pure and true,
So that all die not—whence serenely burn
In their bright orbs sure Truth and Virtue bold,
Putting on virgin honors undefiled:
Bounteous by you the world's Deliverer mild
Of treasured wisdom deals his stores untold.
Hail! channels where the living waters flow,
Whence the Redeemer's field shows fair, and glow
The golden harvests: ye from realms above
Bring meat for manly hearts, and milk for babes in love—
These bear, great God, thy sword and shield;
These rear th' eternal Palace Hall:
Skill'd with one hand Thine arms to wield,
With one to build Thy wall.
Ye in your bright celestial panoply
O'ercame dark heresy:
And when her brood from Stygian night
Renew the fight,
We too may grasp your arrows bright:
E'en till this hour we combat in your mail,
And with no doubtful end—We combat and prevail.
Hail! heavenly Truth, guiding the pen
Of wise and holy men;
To thee, though thou be voiceless, doth belong
A Spirit's tongue,
Which, in the heart's deep home, uttereth a song.

British Magazine.

MISCELLANY.

WINCHESTER CATHEDRAL.

The transepts and the tower are the only parts of the building of the Saxon and Norman period; and the nave (its principal feature) was the work of Wykeham, in the reign of Edward III. But we are assured that this prelate, in his improvement, did not destroy the old foundations and masonry of the Saxon church erected by St. Ethelwold a hundred years before the Conquest, but built upon and altered, rather than constructed the work anew. We cannot, therefore, be surprised that an impression anterior to Wykeham's time remains upon it; the old Saxon arrangements and proportions being his guides, had an equal influence with his own taste in giving a character to the work. From this real cause (and, perhaps, with some secret whisperings of tradition to help us) we receive from the whole building that impression of still dignity and unobtrusive grandeur, that speak of a remote age. Too serious to solicit admiration, it seems to rest self-collected, and retiring into its own greatness. By the low tower in the center, and small turrets at the western end, the plain and impressive form of the cross is more obviously declared to be the plan of the building. And if Salisbury, with its striking and beautiful tenuity of forms, its slim windows and its graceful columns, its attractive spire compelling immediate notice and admiration from every quarter, is (as she deserves to be) crowned the refined and delicate queen of our southern cathedrals, Winchester may be considered their fatherly and ancient sovereign, and its grave and noble aspect give to it the respectful feeling due to patriarchal years and thoughtful wisdom.

On comparing the Greek with the Gothic buildings, we observe the temple of the former to be placed upon a basement, while the latter arise simply from the earth, and from this cause they have of course a more flat and less striking aspect, and this difference is strongly felt in our first observance of this cathedral. It appears before us as if imbedded and sunken into the earth, whose softness had yielded under the pressure of its gigantic weight and dimensions. And as cheerful and expanded impressions were attained from the Greek principle, so were gravity and sedateness attained by this opposite method in our religious structures. The former gave to the approaching worshipper proud and stately sensations as he ascended the steps that led him up to the place of his devotion. A sentiment altogether the opposite of this seems to be intended and produced, as we proceed to enter our Gothic churches. The low, narrow, and half-subterranean entrance, at the west end of Winchester, gives a restrained and subdued tone to the mind, removing at once all light and inconsiderate feeling, and the check it receives in passing this dark and narrow door-way, affords, from contrast, an effect of greater surprise and wonder on our entrance into the free and open magnificence of the nave of the building. Awe and astonishment are awakened, and take the heart by surprise; we are impressed with the grandeur and power of the place, or rather with the presence into which we have intruded—and with slow and silent tread acknowledge our timidity, respect, and submission. Nor is this a single and first impression only, which a few minutes will relieve and destroy, but throughout every part of the fabric some modification of deep and serious feeling is going on. If we advance under the lofty arches and great columns, we find ourselves no sooner to have crept around and compassed the basement of some clustered mass, but the impression is renewed by the sight coming again in contact with another, whose closeness again presses its strength and power upon us; or else some confused arrangement of them appears together, humbling and pressing down the mind with their number, as well as their vastness; or, if we escape from these forms that appear before it, and by wandering in the retired avenue of the side aisles, seem to get away from their imposing influences, then some mysterious distance is let in, which tells us of forms going on, whose "half-perceived and half-created character" varies our wonder by adding to it indistinctness and uncertainty. It is curious to observe, and endless to enumerate, by what methods all such strong and religious impressions are kept alive,

"How well the cunning mason cheats the eye,
And makes the quarry lecture to the heart."

The nave of Winchester is not considered to be the most perfect part of the cathedral, yet its long perspective terminating so finely in the splendid colors of the eastern window over the altar, disables the mind from noticing any inferiority of grace or beauty in its proportions and forms. The eye, in delight with the space before it, is led onward under the triumphal archings of its figured roof, with a feeling of increasing veneration and sublimity, till it rests upward on the gorgeous windows in the distance above the choir. The attention is indeed arrested, in a slight degree, by the tomb of William of Wykeham, which, occupying the space between two of the columns in the center of the nave, stops and breaks, for a moment, the line of perspective, but the munificent rebuilder of it will be allowed some little personal privilege. When we remember the holy feelings that compelled him to that peculiar spot, our love of his piety will remove every censure upon his taste and judgment, for it was at a chapel at this precise place, that during his early and latter life he performed the duties of his daily religion, so that the earth and the atmosphere seemed long before to have been prepared and sanctified, by his holy kneelings and constant prayers, to receive the deposited seed of his terrestrial body, in the sure and certain hope of its glorious revival. Although, in general effect, the position of this tomb be unfavorable, yet, in itself, it is elegantly designed, and has afforded a graceful model for other countries, [*qu.* chantries?] and as the space was to be occupied as a sepulchral chapel, it could not have been done less obtrusively, with a more refined simplicity, or more airy lightness. The pavement, and the side walls of the nave are covered with the most interesting sepulchral records of eminent and holy men, and while in this vast and substantial fabric we read the expressions of their faith and hope, they appear literally, as well as spiritually, to have collected together in this great ark of Christ's holy Church for rest and security, till the outpourings of sin and death shall have terminated on the earth.

With the name of the Norman prelate, Walkelyn, by whom the tower was erected, in our mind, we view the transepts, which were in part rebuilt by him, and find ourselves in the presence of the lofty and ponderous architecture of his and the preceding age. This was the style of the church which Wykeham worked upon and re-modelled into the noble Gothic form of the present nave, and its last arch, facing into the transepts, which terminates the side aisle, will show us the ingenious plan he adopted. While we feel indebted to him for this ornamental change, we cannot witness this remain of the ancient building without observing how exactly, in strength and firmness, it is characteristic of a rude, powerful, and conquering people, having upon it as much the aspect of castellation and defence as of religion. In this style of architecture the *choir* of the church remained till the late period of Henry the Eighth's reign, and the rebuilding (for it was a new construction, and not, like Wykeham's, a remodelling) of this important part of a cathedral was fortunately left till church architecture had attained its latest and richest forms; Bishop Fox then rebuilt it in its present ornamented magnificence. As the place of the altar should be the most finished and eminent part of the whole structure, so it has very appropriately, from the delay of its restoration, all the splendid grandeur of this most florid age upon it: the broad windows, many of them filled with painted glass, send down their strong and brilliant light; the stone screen of the altar is a fine work of art in elaborate sculpturing; to which the refinement of pictorial skill is added in the design of "The Resurrection of Lazarus."

All this devotion of the arts to the cause of religion is their proper and natural and most pleasing service and occupation, and in all ages and countries of civilization, observes Mr. Coleridge, religion has been the parent and fosterer of the fine arts, music, painting, poetry, &c., the common essence of which consists (as doth religion itself) in a union of *the individual* and *the universal*, wherein the true sense of *the ideal* is contained. That just conjunction, therefore, of human feeling and spiritual faith is attained in that beauty of holiness which the decorated appearance of the religious service of the choir affords to the mind of the worshipper. The peculiar character of the music, likewise, realizes through the imagination the high anticipations of faith, and, thus employed in God's holy worship, preserves an earthly but obedient correspondence with the seraphim, who devote for ever their voices and divine sounds,

"——— before the sapphire-colored throne,
To Him that sits thereon."

The soul of man, in its pure and undegraded state, would naturally have felt and responded joyously to these engagements, and thus it did "till disproportioned sin broke the fair music," and it became oft lost to the divine faculties of its first being, feeling no spirituality, and beholding no truth, with all the clearest pledges of heavenly joy around it. Of a nature thus poor and imperfect, (and in this age of Pharisaical religion it is unhappily obtruded upon us,) it may be said, "Truly the Lord was in this place, and he knew it not," and should a soul, a stranger thus to all celestial love and beauty, ever arrive

"Where the bright seraphim in burning glow,
Their loud uplifted angel trumpets blow,
And the cherubic host in thousand quires,
Touch their immortal harps of golden wires,"
(Milton.)

doubtless it would still all seem "coldness and formality" unto it, for he that is faithless in little, is faithless also in much, and to faculties that have turned away from the development and nurture of all the harmonious movements of the soul, the ordered language of their holy appealings would be vain, unvalued, and unenjoyed. — *British Magazine.*

From the (Auburn) Gospel Messenger.

A SABBATH AT SEA.

(*Midway between New-York and Liverpool.*)

It was a beautiful morning in June. The sun rose with unclouded splendor upon the face of the waters, that lay calm and quiet, as the rest of him that sleeps, when the slow heaving of the breast in respiration, tells that it is not the sleep of death.

The winds were hushed as by the presence of Omnipotence. Save when now and then, the soft breath of an almost imperceptible breeze crept over us, whispering as it passed, "God is here." Never was I so sensible of standing directly in the presence of almighty power, as on this day, and this seemed to be the sentiment shared by all on board. Our ship lay motionless on the bosom of the deep, and was the only speck that darkened its surface within the wide scope of the horizon. There we were, cut off from all communication with our kind, shut out from the reach of human sympathy or assistance, in case the *plank* that divided us from eternity should loose its hold. That white sail cast its shadow over the whole sum of human existence within the reach of our imperfect ken, and this sense of solitude, of dependence, with the sky above, the sea below and around us, impressed on every heart the sense of infinite power and goodness, and bade us worship and adore. I had been sitting in the cabin for some time, engaged in reading and reflection, until at length becoming absorbed in the latter, my head sunk upon my arm and both rested on the table before me, and I became unconscious of my situation. I remained in this position for some time, in a dreamy, half waking half sleeping state, when sounds as of distant music broke upon my ear. They were not sufficiently loud or abrupt to rouse me from my reverie, but rose and fell, sweet and soft, as if coming from a distance and far above the clouds. I doubted for a moment, whether I had not passed into another state of existence, and whether these strains were not from the lips and harps of angels and of just men made perfect. Some noise made by the steward who now entered the cabin, restored me to a consciousness of my situation, and I ascended to the deck. A little group had collected on the quarter-deck, and were singing with great fervor and sweetness, accompanied by the flute of the mate of the vessel, a psalm to the rich and melting strains of Old Hundred. The composition of that tune, *would and should* have rendered the name of Martin Luther immortal, even if his agency in the Reformation had not flung around it a halo of glory that will grow brighter and brighter through all time. An affection of the lungs, for which I had undertaken the voyage, prevented me from joining in this morning song of praise and thanksgiving as I could have wished, but my heart went up with the simple and melodious strains of these pious though untutored men, and if I ever knew a happy moment during a life which has not all been dark, it was at that hour while seated on the deck of that little merchant barge, hundreds of leagues from friends, from home and native land, engaged in that act of grateful devotion to Him whose breath had rebuked the winds and calmed the waves, and brought us safely thus far on our eventful way.

I cast a glance of observation around the different parts of the vessel, and it could not but be interesting to any one, who had the true and substantial good of his fellow-men at heart, to see how the inmates of this little barge were employed—all were either reading, singing, or seemingly wrapped in serious reflection.

There was but one open and avowed infidel on board, and he seemed to have taken refuge in that doctrine, to silence the voice of conscience, which under a different belief, whispered retribution for his misdeeds, rather than from any, even pretended, well-founded conviction of its truth. Him I found sitting by the companion-way, poring over the "Evidences of Christianity," which had been lent him by the captain, with his promise of diligent perusal. Astern was a quondam young English soldier, who was humming over to himself one of Watts' old hymns, from a tattered copy before him. Midships near the galley, (kitchen,) was a sturdy English miner, returning from an unsuccessful adventure to the coal mines of Pennsylvania, whom I had before found to be a pious man, one of the *Primitive Methodists*, seated on a coil of ropes, absorbed in the study of the sacred volume. On the opposite side was an Irish adventurer, returning home from a more successful search after fortune in the new world, and who before seemed very little inclined to serious things, attentively considering an old well-worn volume which he held in his hand. Having the curiosity to examine it, I drew near and addressed him with, "Well, shipmate, what do you find to read to-day?" "Och! I'm reading a little in this ould book my father gave me when I left home to go to Ameriky." He reached it toward me, and I perceived the title of it to be, "Elevation of the Soul," a volume of practical sermons by some old writer: I returned it to him, remarking that it was "a good book." "Yes, troth," says he, "an' its as good an ould book as ever a one on board; my father used to read it often, when I lived at home." And a tear glistened in his eye as recollection travelled back to his father's pious admonition. This was not all: on the "Booby Hatch," as the entrance to the steerage, about midway between the main-mast and mizen-mast is called, was seated a young Scotchman, a respectable mechanic, returning also from a wealth-seeking sojourn in the land of the exiled and oppressed. Though he had not found the *silver* growing like fruit upon the trees, "to be had for the shaking," yet his native tact and industry had not been unproductive. He had been for some months in rather failing health, and was now going to try the effect of his native air and associations, in restoring his wonted energy and strength. He sat at first quietly conning over a volume of tracts, or some similar work, which he had borrowed of the captain. After reading a while, he seemed to be charmed from his book, by the soft tones of the flute and the voices of the singers on the quarter-deck, till he at length laid by his book altogether, and listened with great earnestness. I watched the progress of emotion stealing over his honest countenance, unobserved by him, till at length he gave way to it, and with clasped hands and closed eyes raised to heaven, he seemed to be fervently lifting his soul in prayer to that God whom he could not but feel was with us, and over us, and around us. I afterward ascertained that he had had early religious education and instruction from his parents; but he acknowledged that since he had been in America he had neglected serious things, and at times almost forgotten the early precepts of his pious parents, but that they yet sometimes came over him with great force.

How much of the most productive of that seed whose fruit is eternal life, is sown among the early lessons of a religious mother, and the prayers and affectionate counsels and admonitions of a godly father. Let them not faint or withhold the hand because fruit is not produced in seed-time. There are few hearts whose early impressions have been of that cast, but, sooner or later, find the germ swelling within them, till the soil, hardened by the footsteps of worldly cares and pleasures, ambition and selfishness, at length bursts, and the plant springs up which, matured by the dews of divine grace and the sanctifying influences of the Holy Spirit, shall bear that rich and undecaying fruit, even life eternal and peace for evermore.

The seamen too around the forecastle, I observed perusing their Bibles or other serious works. It is a truth that at times, in peculiar situations, the hearts of most men are softened, and they feel the full force of the necessity of a change of heart and life. Then, when the ground is tender, is the time to sow the seed.

At six o'clock P. M. we were all assembled in the cabin, and had a short and impressive religious service, to which was yielded a deep and earnest attention. The captain, one of the most exemplary and unfaltering Christians I ever knew, made some appropriate remarks, and then read a hymn which was sung by all present, then followed a portion of Scripture from St. John's Gospel, and a fervent prayer from the captain, and the exercises of the day were closed by singing Tallis' Evening Hymn, of which the tune and words are above all praise.

I think Old Hundred and Tallis' Evening Hymn, commencing "Glory to thee, my God, this night," &c., two of the most delightful and devotional pieces of music, to which the human voice was ever tuned in praise to the beneficent Author and Giver of all good things.

A. L. C.

REFORMERS' OPINIONS CONCERNING EPISCOPACY.

Circumstances induced a certain portion of the Reformed Church to relinquish the advantages of episcopal superintendence, and to give their consent to a system of clerical rule, which, until the sixteenth century, was not recognised in any part of Christendom.

Yet it was not owing to the detection of any error in the ecclesiastical frame of the primitive communion, that the divines of Germany, France, and Scotland advocated this innovation. On the contrary, they appear to have been satisfied, while they were giving countenance to change, that the form from which they were about to deviate was the only one possessing the authority of the first ages and the consent of the ablest authors. "It was, when the general adherence of the episcopal order to the errors and corruptions of the Romish creed, presented, in some countries, formidable obstacles to the progress of Reformation, that those pious Presbyters who had engaged in the great work, and who were thus reduced to the necessity of abandoning their design, or of contriving a new system of Church government and discipline, adopted this latter alternative with reluctance. They deplored as a calamity the necessity for this innovation. They regarded it as defensible mainly on the ground of political expediency. They appear to have been overborne equally by the governor and the governed; by the jealousy and cupidity of rulers, as well as by the prejudices and clamors of the multitude, whom the obstinacy and mismanagement of their spiritual superiors had goaded almost to frenzy. In that celebrated symbol of faith, the earliest declaration of doctrine among Protestants, entitled the "Augsburg Confession," these conscientious and reluctant innovators express openly their sorrow that the canonical form of Church government, which they earnestly desired to maintain, should in some places have been dissolved. "*Quam nos magnopere conservare cupiebamus.*" In another passage of the same important record they thus express themselves: "Now here again we desire to testify to the world that we would willingly preserve the ecclesiastical and canonical government, if the bishops would only cease to exercise cruelty upon our Churches. This our desire will excuse us before God, before all the world, and unto all posterity; that it may not be justly imputed unto us, that the authority of bishops is impaired among us, when men shall hear and read that we, earnestly deprecating the unjust cruelty of the bishops, could obtain no equal measure at their hands." Melancthon, by whom this confession was drawn up, in a letter to Luther makes the following remark:—"I know not with what face we can refuse bishops, if they will suffer us to have purity of doctrine:" and in another part of his writings he assures his readers that, on this subject, the great Reformer always thought as he himself did.

The sentiments of Calvin, Bucer, and Beza, were similar to those of Luther and Melancthon on the question of Church government. The last mentioned of these distinguished men viewed it as a thing almost incredible that the episcopal order should be rejected, and prayed that God would prevent all his friends from giving way to such madness. Bucer expressed himself not less decidedly. "We see by the constant practice of the Church," says he, "even from the time of the apostles, how it hath pleased the Holy Ghost that among the ministers to whom the government of the Church is specially committed, one individual should have the chief management, both of the churches and the whole ministry, and should in that management take precedence of all his brethren. For which reason the title of bishop is employed to designate a chief spiritual governor."

Passing from Geneva to the east of Europe, we find the same attachment to the primitive constitution of the Church. In the book of Ecclesiastical Canons, agreed upon by the Reformers of Poland and Hungary, anno 1623, the following oath of canonical obedience was required of every candidate for admission to Deacon's Orders:—"I, N. N., swear before the living God, the Father, the Son, and the Holy Ghost, and before his holy angels, that I shall yield unto the Bishop and Presbyters (*Senioribus*) all due obedience as unto my superiors. So help me God."

Among the Reformers of Italy there was the same respect for Episcopacy as among those already noticed of Germany and Switzerland. Jerome Zanchius, a very learned native of the Venetian territory, in his thesis on the true method of reforming the Church, makes this strong protestation. "I profess before God, that, in my conscience, I repute them no other than schismatics who make it a part of reformation of the Church to have no bishops, who should preside over their presbyters in degree of authority, *where this may be had.* Furthermore, with Mr. Calvin, I deem them worthy of all manner of anathemas as many as will not be subject to that hierarchy which submits itself to the Lord Jesus."—"What is more certain, out of histories, councils, and all the writings of the Fathers, than those orders of ministers, of which we have said that they were established and received in the Church by the common consent of the whole Christian commonwealth? And who am I, that I should disapprove what the whole Church hath approved?"

The Lutheran Churches of Sweden, Norway, and Denmark, acted upon the principles avowed in the Augsburg Confession, and accordingly retained the apostolical succession of bishops. In Scotland, we find that even Knox, the uncompromising reformer of that country, had no desire to introduce a needless innovation; but, adopting the maxim of Calvin, "that parity breedeth confusion," was desirous to have maintained a form of ecclesiastical polity more agreeable to the primitive model than the prejudices of the people would allow. Indeed, the superintendents whom he contributed to establish in place of bishops, were invested with such ample powers, that many prelates in later times publicly declared their perfect readiness to be satisfied with the same jurisdiction. In his own life he describes himself as having been some years an officiating minister of the English Church, both at Berwick and Newcastle. His two sons, Nathaniel and Eleazer, were sent to Cambridge for their education. Both of them were matriculated at St. John's College in 1572, and both became fellows of that society. The former remained till his death, 1580; the other was instituted to the living of Clacton Magna, and, dying in 1591, was buried at St. John's College. The Reformer, too, is stated by his biographers to have been chaplain to Edward VI. at a time when, as now, the Common Prayer-book contained in the introduction to the Ordinal the following declaration:—"It is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the apostles' times there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons."

The opinion of Grotius, so celebrated for his learning and metaphysical acuteness, is too important to be omitted. In allusion to the controversy between the Episcopalians and their antagonists, he sums up the argument in these terms. "So light and foolish is what the latter have put forth in answer to the former, that, to have read the one is to have already refuted the other: especially touching the angels of the Churches, concerning whom that which the disturbers of ecclesiastical order bring is so absurd and contrary to the sacred text itself that it deserves not confutation."—"Those who think Episcopacy repugnant to God's will, must condemn the whole primitive Church of folly and impiety." The Presbyterian Synod of Dort, too, called together for the establishment of Calvinism in Holland, bear a testimony similar to that of Grotius, who, it is well known, belonged to the Arminians. On being urged by the English delegates respecting the necessity of episcopal government on the apostolic plan, the synod replied that "They had a great honor for the Church of England, and heartily wished that they could establish themselves upon this model; lamenting that they had no prospect of such a happiness; and since the civil government had made their desires impracticable, they hoped God would be merciful to them."—*British Critic.*

CHURCH DOCUMENTS.

ADDRESS OF BISHOP IVES TO THE CONVENTION OF NORTH-CAROLINA.

Brethren of the Clergy and Laity,—

My first duty this morning is to remind you of the special mercy of God to our Diocese during the past year. Other parts of our country have suffered under the scourge of a most terrible pestilence, while we have remained comparatively exempt. The destroying angel has indeed passed us on every side, but left within our borders little to deplore, except unrepented sins and ungrateful returns for the Divine forbearance. It becomes us then, in entering upon our solemn duties, to entertain a devout and thankful sense of the mercy that has spared us; to implore in our behalf, a continuance of this mercy, and that it may be exercised in leading us to more unfeigned repentance—more earnest prayer, and greater devotion to the service of a heavenly Master.

Additional reasons calling for an additional tribute of thanksgiving to God for his continued favor to *the Church*, will be manifest in the statement of my proceedings for another year, now to be submitted, agreeably to canonical provision, to this Convention.

My first Episcopal act, subsequent to the date of my last year's "Register," was performed on Saturday, the 19th of May, 1832, in St. Paul's Church, Edenton, in the confirming of 16 persons. On the morning of the next day I preached, and admitted, with the assent of a number of my presbyters, the Rev. William Norwood to the holy Order of Priesthood.

Tuesday, the 22d, I left Edenton, with sentiments of thankfulness to God for the delightful harmony, the animating zeal, and enlightened piety that had so clearly marked the deliberations of our Convention.

On my way to visit the Churches in the Diocese of Tennessee, in compliance with an invitation from the ecclesiastical authority there, and a request of my Convention, I performed the following acts in this State:—At Windsor, on Tuesday, the 22d, I preached and confirmed 3 persons—the morning service being performed by the Rev. Mr. Saunders. From Windsor I proceeded directly to Hillsborough, where, on Sunday, the 27th, in St. Matthew's Church, I preached twice, administering the holy communion in the morning, and also confirming 2 persons, being assisted in the services by the Rector. Thence, on the following day, I started for Salisbury, where I arrived on Wednesday, the 30th, and on the Thursday, Friday, and Saturday ensuing, officiated in St. Luke's Church, preaching to unusually serious and attentive congregations—confirming 6 persons, and administering the holy communion to about 20. It was a circumstance of peculiar gratification to myself, as it must have been to the worthy and devoted servant of God, who was about leaving this scene of his self-denying labors, to observe among those who, on this occasion, publicly professed their faith, a number of the most deservedly influential gentlemen of the place, and among all, a spirit of increasing solemnity. We trust, in the grace of God, that this may be the dawn of a better day to the parish of St. Luke's.

I was detained in this place longer than I intended, from the loss of one of my horses; which, however, was soon replaced through the kind attentions of Judge Martin.

On Sunday, the 3d of June, accompanied by the Rev. Mr. Wright, I visited Christ Church, Rawan, where I preached; the Rev. Mr. Wright reading prayers, and administered confirmation to 8 persons and the holy communion to about fifty.

From this place I proceeded, on the next day, to St. Andrew's Church, Burke county; but having made no appointment here, from the uncertain state of my health, I did not officiate. It was encouraging to find the venerable Rector of that Church so well sustained, under the burdens of age and acute disease, by the blessings of that Gospel, which, with such primitive simplicity and self-sacrifice, he had so long recommended to sinners. I was pleased to learn that, in consequence of the dispersed and feeble state of this congregation, another had been organized in a more thickly settled part of the neighborhood, and a house of worship for its accommodation nearly completed, which I hope to consecrate some time in the ensuing summer. On Wednesday, the 6th, we proceeded to Asheville, Buncombe county. The inquiries which a few hours enabled me here to make, resulted in the conviction that, strong as may have been the prejudices of the people in this district of country against the Church, a way is fast opening to the cordial and general reception of its privileges. It was matter of regret to me, that owing to the too limited time for my journey, I was obliged to relinquish the intention of visiting a valuable friend of the Church, Charles Baring, Esq., who with distinguished liberality is causing a neat brick church edifice to be erected, about twenty-five miles south of the village of Asheville. Fuller information concerning this important section of our Diocese, I hope to be able soon to communicate, as I design to visit it immediately after the rising of the present Convention. Sunday, the 10th, I spent at the *Warm Springs*, in this county; and by the polite request of Mr. Patton, the proprietor, I preached to a small but respectable congregation assembled in his house. From this place I proceeded without further delay to the Diocese of Tennessee; my Journal, as published in the Proceedings of the Convention of that Diocese, will furnish the details of my visitation there.

I cannot, however, permit this subject to pass, without again expressing my great gratification in the evidences of the daily increasing prosperity of the Church in Tennessee, in its being sustained by so able and devoted a band of clergymen, though far too small for its wants; and in the kind and friendly attentions I every where received, during a visitation rendered by duty much shorter than my feelings would have dictated.

On my return I left Knoxville the 9th of July, and after a rapid journey of about twenty days, reached my family at the 'Short Hills,' in New-Jersey. When at Wythe Court-House, Va., on the 15th of July, I addressed a letter to my clergy, calling their attention to the ravages of spasmodic cholera in some of our Atlantic towns, and appointing prayers to be used in our Churches, for the merciful interposition of their Almighty Head. On the 20th of September, in Trinity Church, Newark, I admitted, by invitation of the Standing Committee of New-Jersey, the Rev. Matthew H. Henderson to the holy Order of Priesthood. The Rev. Drs. Milnor and McIlvaine, and the Rev. Messrs. Whittingham and Holmes being present, and assisting in the services. The last two weeks of October were employed in the duties of the General Convention of the Church, then sitting in the city of New-York.

The questions before that body, the most important and exciting perhaps which it ever entertained, were discussed, we are proud in being able to say, with a dignity, a force, and a Christian demeanor that did not fail, in the view of a crowded assembly of spectators of almost every name, to reflect upon the Church the most lasting honor.

Although the decision of the question relating to *the resignation of bishops*, was, in my view, clearly at variance with the divine character of the Episcopal office, the long-established usages of the Church, and, in ordinary cases, the best good of that Church, still this decision should be acquiesced in, as that of our highest ecclesiastical tribunal, and in the firm hope that He who has promised to be with us to the end of time, will overrule our imperfections to the advancement of his kingdom.

At the conclusion of our deliberations, it was a matter of most sincere pleasure to be called to unite in the consecration to the Episcopal office of my early and much-esteemed friend, the Rev. George Washington Doane, of Trinity Church, Boston.

You will perceive from the Journals of the General Convention, that your attention is demanded to certain proposed alterations in the *Rubrics* of our Book of Common Prayer.

On the 8th of November I left New-York, in the expectation of arriving at Oxford, Granville county, on the 16th, but owing to a mistake in the forwarding of my gig, I was detained some days in Richmond. While there, in consideration of the bad health of the Bishop of Virginia, I aided him in the examination of the Rev. John Burke, formerly a Presbyter of the Roman Catholic Church, who thereupon was admitted to officiate in the Protestant Episcopal Church in the United States.

I arrived, however, in Oxford on the following Friday, and officiated twice on Sunday, the 25th, in the court-house, to small but deeply attentive congregations, and in the morning confirmed 2 persons. The Rev. Mr. Morgan, on his way to Salisbury, remained with me and read prayers. The Rev. Mr. Saunders had joined me here, but from bad health was unable to attend service. On Tuesday, the 27th, I laid, with appropriate services, the corner-stone of an edifice to be erected for the worship of the Episcopal congregation in this place; the members of which have, with praiseworthy zeal, pressed forward, *through evil and good report*, resolved not to be frustrated by man's opposition in the sacred purpose of erecting an altar upon which they may offer unto the Lord, agreeably to his own appointment, *an acceptable sacrifice.*

On the 29th, accompanied by the Rev. Mr. Saunders, I proceeded to Raleigh, where I officiated in Christ Church the two succeeding Sundays, preaching twice, administering the holy communion, and confirming 3 persons; I also officiated twice on other days in the week—the Rector, the Rev. Mr. Freeman, performing service. At this visitation I was impressed with the importance of Episcopal services here during the session of the Legislature. On Thursday, the 6th December, I had the gratification of being present at the meeting of the Committee appointed by our last Convention, on the subject of establishing an Episcopal school. An interchange of views resulted in a clear and unanimous conviction of the importance of such a measure, and in a resolution to meet on the 3d of April, to mature a plan in regard to it, that might secure the prompt and favorable action of this body.

On Thursday, the 13th, I left, in company with the Rev. Mr. Polk, to fulfil my appointments in the southern and south-western parts of my Diocese.

At Pittsborough, Chatham county, I preached on Saturday, the 15th, in the Church of St. Bartholomew, the Rev. Mr. Buxton performing service. Also on the morning of the next day, I admitted the Rev. T. F. Davis, jun., to the holy Order of Priesthood—being assisted in the services by the Rev. Messrs. Buxton, Green, and Polk. In the evening I performed service, baptizing a child by request of the Rector, and confirming 4 persons. The consecration of the neat and appropriate church edifice, erected during the last year, by this small but zealous congregation, was deferred till the following June, as the vestry were desirous of making some alterations in the desk and pulpit.

From this place I proceeded on the 17th, accompanied by the Rev. Mr. Buxton, to Wadesborough, Anson county, where we arrived the following Thursday—the Rev. Mr. Davis going, by my advice, to Fayetteville. As notice was given for services in Calvary Church on the night we arrived, and on the mornings and nights of the three following days, I preached on Thursday, Friday and Saturday at night, and on the the morning of Sunday; the Rev. Mr. Buxton assisting in the services and preaching on the other occasions of worship. On Saturday night I confirmed 12 persons, and on Sunday morning administered the holy communion to about 25. The spiritual state of this congregation afforded me much encouragement.

On Sunday evening, the 23d, I left Wadesborough, with the design of officiating at night at a Mr. Tindal's, but from uncontrollable circumstances was prevented.

On Monday, the 24th, I proceeded to Fayetteville, and arrived there the next morning—where I took the stage for Wilmington. At this place I arrived the next day, and preached in St. James's Church on the three following days—the Rev. Mr. Davis performing service. On Saturday night I confirmed 13 persons. On the two following Sundays I preached both morning and night, and on the morning of the first, administered the holy communion to about 120 persons. I preached also on Thursday night of that week.

During my visitation here, I spent a day or two at Orton, the seat of Dr. Frederick Hill, and visited the walls of an ante-revolutionary church, situated about two miles distant, amid the ruins of the old town of Brunswick. These walls, 85 by 62 feet, are in a state of almost entire preservation, and by being newly roofed and repaired, would still furnish a commodious place of public worship to the inhabitants of a neighboring settlement. My intercouese with the congregation of St. James's was most gratifying.

On Thursday, the 10th of January, accompanied by the Rev. Mr. Cairns, and a number of my lay friends, I left for Fayetteville, in the steamboat, but from the swollen state of the river, found it necessary, in order to secure my being at Fayetteville on Sunday morning, to take the stage by the way. On Sunday morning, the 13th, I preached, and consecrated St. John's Church, being assisted in the services by the Rev. Messrs. Buxton, Cairns, and Marshall of South-Carolina. At night I preached to the colored congregation, and confirmed 18 persons. Too much cannot be said in praise of the Rector, seconded by the congregation of St. John's, for their very benevolent and efficient exertions in behalf of the colored population. I also preached on the following Wednesday, Thursday, and Saturday nights, and on Sunday morning, confirming 17 persons. The number confirmed in this parish may be regarded as a fair index of its *growth in grace.*

On Wednesday, the 23d, I left for Raleigh, where, on the following Sunday, I preached both morning and evening. The following Tuesday, in pursuance of my appointments for the Eastern Churches of my Diocese, I took the mail coach for Kinston, Lenoir county, where I officiated on the next day to a respectable congregation from the village, the attendance from the country being prevented by the inclemency of the weather. Also, the following morning, 31st, I preached and confirmed 9 persons,—after which I laid the corner-stone of a church edifice to be erected for the Episcopal congregation here. The zeal of this little flock, I trust, will insure to me the gratification of consecrating this edifice on my next visitation. The spiritual condition of this place is manifestly improving. The Rev. Mr. Mott, the devoted Missionary, was with me here, and assisted in the services.

On Friday, the 1st day of February, I proceeded to Newbern. Sunday, the 3d, I preached in Christ Church, both morning and night. Also, the following Tuesday night, to the colored congregation, which, to the credit of the Rector, I found in a flourishing condition. On the nights of the succeeding Wednesday, Thursday, and Saturday, I also preached, and confirmed 18 persons. On Sunday, the 10th, I preached twice, and administered the holy communion to a large number. On the next Tuesday, at night, I again preached to the colored congregation, and confirmed 18 persons. On these occasions I was assisted by the Rector and the Rev. Mr. Mott. My visitation here gave me great pleasure, as the attention of a number of the most respectable laity seemed a good deal awakened to the importance of practical religion. God grant that the impression *may not be as the morning cloud and the early dew.*

On the 14th, I went to Washington, and preached in St. Peter's Church that night and the two following nights, to deeply attentive congregations, and confirmed 5 persons. On Sunday, the 17th, I preached both morning and night; also on Monday night; and on Tuesday night to the colored congregation just formed by the Rector of St. Peter's, with a good prospect of success.

On Tuesday morning I officiated in Zion Church, in the vicinity, preaching and administering the holy communion. The next day I went to Bath, and officiated in the morning in St. Thomas's Church, preaching and administering the holy communion. The following morning, (Thursday,) I crossed the Sound to fulfil my appointment in the parish of St. John's, but owing to the inclemency of the weather, the congregation did not assemble.

On Friday I returned to Washington, and preached again on the following night. On the next day, (Sunday, the 20th,) I officiated in Trinity Church, and administered the holy communion. During this visitation in Beaufort county, I was attended and assisted in the services by the Rev. Messrs. Hawks and Rogers. The Church at Washington is gradually increasing in numbers, and I trust in the graces of the divine Spirit. No confirmation was held in the small parishes of Beaufort county, as the Missionary, the Rev. Mr. Rogers, had but just arrived at his station.

(*To be continued.*)

BISHOP MOORE'S ADDRESS

At the laying of the Corner-stone of the Church of the Epiphany.

My Brethren,—The events connected with the duties in which we are employed, are of a nature so important, as to entitle them to our most solemn and serious consideration. They involve in them the happiness of those who have engaged in the commencement of the edifice to be erected on the foundation we have laid, and of those who may hereafter convene within its sacred courts, for the purposes of divine worship.

It is here that the prayers peculiar to our communion will be offered at the throne of grace and mercy. It is here that the praises of the living God will be sung. It is here that the Gospel of the Lord Jesus Christ will be preached. It is here that erring mortals will be apprized of the awful dangers attendant on a life of trangression; invited to flee from the wrath to come, and entreated to lay hold on the mercies of redeeming love. It is here that men will be informed of that Saviour who came to call sinners to repentance; "who is no respecter of persons;" "whose tender mercies are over all his works;" and whose compassionate arms are open to all who look to him for succor. Under the influence of such considerations, what Christian bosom can be insensible to the emotions of happiness? They form the subject of those animating truths which warmed the minds of angels, when in a rapture of joy they proclaimed "Glory to God in the highest, and on earth peace and good will to man." With the patriarch Jacob, my brethren, we may justly unite; and in that language of devotion which burst from his lips, we may exclaim, "Surely the Lord is in this place—this is none other than the house of God, and this is the gate of heaven."

To an individual as advanced in life as myself, who can look back through years gone by, and trace in recollection the period when we had only two Episcopal churches within this city, and when the number of our clergy, in this extensive Diocese, amounted to no more than six or seven; who can remember the period when the harps of our fathers were hung upon the willows; when the Zion of which we are members was struggling for existence, and when old Trinity Church lay in ruins; the occasion gives rise to an association of reflections peculiarly solemn and impressive, and which language, in all its glowing numbers, is too feeble to express. Yes, my brethren, when I compare the state of things as I now find them, with what they were fifty or sixty years since—when I behold in this my native city twenty Episcopal churches, whose doors are opened every sabbath for the solemn purposes of divine worship, and know that the trumpet of the Gospel is sounded from the heights of Zion by as many watchmen on every Lord's day, my heart vibrates with joy, and I feel constrained to unite with the psalmist, and to call upon you also to unite in his song of "Praise to God for his goodness, and for the wonders he has done for the children of men."

Though separated from this, the seat of my nativity, the residence of my fathers, and the place of their sepulture—a city in which I passed the first twenty-five years of my life, and in which I successfully preached the Gospel at a subsequent period—though placed by Providence in another region, and dwelling in the midst of a people from whom I have received many kindnesses, and for whom I entertain the most tender affection, still I have not forgotten my early attachments, and can partake with heartfelt pleasure of your joys; and wish you, in the name of our common Father and God, the most unbounded success. "May peace be within your walls, and plenteousness in your palaces! for my brethren and companions' sake I will wish you prosperity; yea, because of the house of the Lord our God, I will seek to do thee good."

In the midst of that joy we feel at this renewed evidence of divine love, let me entreat you, my beloved brethren, to remember your solemn responsibility to heaven. In proportion to the spiritual blessings conferred upon you, should be your returns of gratitude to the Almighty—your devotion should keep pace with the blessings with which you are favored; and you should recollect that "to whom much is given, of them will much be required."

When the top-stone of this building shall be laid: when you enter the sacred temple now commenced, to worship and adore the Almighty remember that it is the house of God, and the gate of heaven, over which threshold you will step. Remember that the eye of Jehovah will be upon you, and that it is his revealed word to which you will be called to listen. Remember that your prayers, to be acceptable, must be sincere—that the devoutest attention to the preached word is necessary, provided you expect that word to prove beneficial to your eternal interests; that you must "be doers of the word and not hearers only," "working out your salvation with fear and trembling," and inquiring in language of earnest entreaty, "Lord, what wilt thou have me to do."

As you approach the doors of this sanctuary, say to the temporal concerns of life, "Stay ye here, while I go yonder and worship," and let the united powers of your minds be directed heavenward.

When the preacher, who shall be appointed to minister to you in sacred things, shall tell you, that "If any man be in Christ, he must be a new creature," let your prayer be, "Create in me a clean heart, O God, and renew a right spirit within me." When he shall hold up the Saviour to your view, as the only hope and dependence of the believer, "the chief among ten thousand, and altogether lovely:"—when he shall direct your attention to the cross, and beseech you to be reconciled to God, remember, "That other foundation can no man lay than that is laid, which is Jesus Christ;" and instead of deferring an application for an interest in the merits of the Redeemer, embrace with fervor of heart the offers of divine mercy, "and seek the Lord while he may be found, and call upon him while he is near." Say not that on to-morrow you will think of God, eternity, of heaven and of hell; but "to-day, while it is called to-day," embrace the invitation—reflect upon the uncertainty of life, and remember that the apostle has declared, "Behold, now is the accepted time; behold, now is the day of salvation."

In pursuing such a course—a course in unison with the doctrines and liturgy of the Church, and with the views of those who serve at her sacred altars—the blessing of God will descend on you and your children,—then will you grow in grace, and become fitted to enter upon the inheritance of the saints in light,—then will your last end be the end of the righteous; and a flood of eternal happiness burst upon your vision, at your entrance into a better world. Accept, brethren, my best wishes for your happiness, both temporal and eternal; and should we never meet again in this world—may God in his mercy grant that we may meet in heaven, in that happy region, in which no tear but that of gratitude will ever glisten in our eye, and where sorrow and sighing will be done away for ever. That such may be our happy portion, may God of his mercy grant for Jesus Christ's sake!

CONVENTIONS.

NORTH-CAROLINA.

The Convention of this Diocese assembled in Warrenton on the 29th of May last. *Twelve* clerical members, beside the bishop, and *thirty-six* lay delegates, representing *seventeen* parishes, were present. *Five* clergymen of the Diocese, not entitled to seats in Convention, were also present.

Edward Lee Winslow, Esq., of Fayetteville, was reelected Secretary.

The Convention sat during Wednesday, Thursday, Friday, and Saturday, May 29th—June 1st, and Monday, June 3d. Divine service was celebrated, and sermons preached, in the morning and evening of each day, and thrice on Sunday; the Rev. John M. Robertson being admitted to Priest's Orders on Sunday morning.

Five new congregations were admitted into union with the Convention; *viz.* Trinity Church, *Scotland Neck*; Calvary Church, *Tarborough*; St. Bartholomew's, *Pittsborough*: St. Mary's Church, *Kinston*, Lenoir county; and St. Thomas's, *Craven county.*

From the Bishop's Address (of which part appears in our present number, and the remainder shall find place in our next) we learn that he had made 43 visits to parishes; (in many of which he preached three or four times, and administered the communion;) held 29 confirmations, confirming 193 persons; ordained one Deacon and two Priests; consecrated two new churches, and laid the corner-stones of two others:—this exclusively of his official acts in his visitation of Tennessee.

Twenty-nine parishes reported (in 10) 329 families; (in 23) 82 adult, and 351 infant baptisms; 928 communicants, 179 added in 20 parishes; Sunday scholars (in 13 parishes) 835, under 142 teachers; Sunday School Libraries in 6 parishes, Parish Libraries in 5, and Bible Classes in 7.

Beside the churches reported by the Bishop as consecrated by him, *one* (at Pittsborough) was ready for consecration, and *four* more (at Tarborough, Oxford, and Kinston, and in Craven county) were building. The chapel at Hillsborough had been repaired. Christ Church, Raleigh, had purchased an organ; and St. James's, Wilmington, built a rectory. A School of Industry is in successful operation in St. John's, Fayetteville.

The following paragraphs afford gratifying evidence of attention to the wants of a portion of the population too generally neglected:—

St. James' Church, Wilmington.—"A colored congregation has been organized, with more than anticipated success. The church edifice is relinquished to their use on the night of Sunday, and the average attendance has been near 300. The intelligent part of the community approve the effort, and no doubt is entertained of the favorable influence which it is calculated to exert over the present condition and future prospects of that too long-neglected people."

Christ Church, Newbern.—"A colored congregation has been formed in the parish, and weekly services are regularly dispensed to them."

St. John's Church, Fayetteville.—"The prosperity of this congregation, and its African appendage, has suffered no decay. An exemplary sobriety of deportment, observable in the African congregation, affords pleasing evidence of the adaptation of our scriptural Liturgy to the wants and apprehensions of this particular population."

Christ Church, Elizabeth City.—"In the baptisms, confirmations and additions to the communion here reported, it will be perceived that a decided preference is given to the Church by a few of the colored people. I am happy to find that they continue, thus far, to evince their sincerity and steadiness of purpose by a devout and regular attendance on the worship of God and the preaching of his word, and by great correctness of character."

St. Peter's Church, Washington.—"The colored congregation, which was organized in May last, have been very regular in their attendance at divine worship. From the seriousness and attention they manifest during the time of service, we have a hope that our labor will not be in vain."

Calvary Church, Wadesborough.—"The number of colored people added to the communion in Wadesborough, have been the fruits, under God, of a meeting, once during each week, given exclusively to that class of people. The same course has been pursued in Pittsborough—and the interest evinced by those who attend, and the changed character and consistent behavior of those who have professed the religion of Christ, furnish much encouragement to go on in imparting religious instruction and exhortation to that class of society."

The Rev. Messrs. William M. Green, George W. Freeman, and Joseph H. Saunders, with Gavin Hogg and George E. Spreuill, Esqs. were elected a Standing Committee.

The most important act of the Convention was the reception of the following Report, and the passage of the appended Resolutions, concerning the establishment of a

DIOCESAN EPISCOPAL SCHOOL.

The Committee appointed under a resolution of the last Convention, to "report to the present Convention a plan for a Seminary and School," and who were "instructed to inquire and report at what place in the Diocese it shall be located; what number of teachers shall be employed; what houses will be necessary; what sum will be necessary to pay the expenses, and how it shall be raised; and to collect all such information as they may think will be useful to the Convention in the establishment of a Seminary and School," respectfully report—

That they have had several meetings on the subject referred to them, and given it that grave and anxious attention claimed by its high importance to the welfare of the Church, and the interests of true religion. Hitherto the children of the members of the Church, and of others connected with it, have been placed under the instruction of teachers selected with reference to their *literary* qualifications only, no regard having been had to the religious principles or character of such teachers. The result has been such as would naturally flow from a disregard of such important considerations. The youth placed under such instructers have, in general, either adopted the opinions and principles of their respective teachers, or have been allowed to grow up in ignorance of, or indifference to, religion in any and every form.

When it is considered that the future support of the Church must of necessity depend on that portion of the rising generation belonging to the members and friends of our communion, the importance of securing their attachment to the Church, and qualifying them for an able and efficient discharge of the duties which will devolve upon them, must be clearly perceived and readily admitted.

It is believed to be a duty of primary obligation on the Convention, as representing the whole body of the Church within this Diocese, to call the attention of its members and friends to this subject, and to institute measures for attaining the end proposed.

The cardinal principle in relation to this matter, consists in establishing one or more Schools, for the education of the children of the members of our communion in sound classical and other learning, and for instructing them in the doctrine, discipline and worship of the Church.

The Committee would greatly rejoice at the establishment of Parochial Schools in all the congregations in this Diocese; and they indulge the hope, that the time will arrive when such Schools, rendered necessary by the increase of the Church, will be established in every parish. But in the present state of the Church,—its congregations small, its members scattered over a great extent of country, and its resources inadequate to the establishment and support of *Parochial* Schools, it is believed to be prudent to attempt the establishment, at this time, of one school only, on the plan and for the purposes before indicated.

The Committee will not allow themselves to doubt the inclination and ability of the members and friends of the Church in this Diocese, to furnish promptly the means for establishing such a School. Its importance to the interests of the Church generally, and to its members individually, is too great to be overlooked or neglected. For, while it will afford to youth belonging to our communion, decided advantages in the acquirement of sound and enlarged classical and other learning, it will qualify them for becoming instructers in their turn; and thus the system of combining instruction in the doctrine and discipline of the Church with classical and other learning, will be progressively spread throughout the congregations of the Diocese, and perpetuated as a fundamental rule of polity in our ecclesiastical economy.

A school established on these principles, has, for many years, been earnestly desired by many clerical and lay members of our Diocese. Its importance to the Church, in inculcating and sustaining its distinctive principles, was early perceived and warmly advocated by our late excellent and much lamented Diocesan; and we are happy to add, that his highly esteemed successor gives to the plan proposed the sanction of his decided approbation.

In presenting this brief view of a subject so intimately connected with the present and future welfare of our Church, the Committee are sensible that they have not done full justice to it. But more they could not well do in so early a state of the business that has been intrusted to them.

The Committee have embodied the views taken by them, and now presented to this Convention, in certain resolutions, which are hereto annexed, and respectfully recommend their adoption by the Convention.

1. *Resolved*, That the Protestant Episcopal Church of the Diocese of North Carolina will establish a School, to be located in or near the city of Raleigh, to be called the "Episcopal School of North Carolina."
2. *Resolved*, That the object in establishing this School is to afford to the members and friends of our communion, an opportunity of educating their children in classical and other learning, and of instructing them in the doctrine, discipline and worship of the Church.
3. *Resolved*, That the Convention annually appoint by ballot, a Committee, consisting of 12 persons, 4 of whom shall be clergymen, and 8 laymen, to be called the "School Committee," to whom, with the Bishop as Chairman, shall be intrusted the whole management of the School. Any 2 clergymen and 4 laymen of whom shall constitute a quorum for the transaction of business; and the Committee shall report their proceedings annually to the Convention.
4. *Resolved*, That the School Committee take measures for opening the School forthwith. And to enable them to do so, that they be authorized to employ teachers, and to procure a suitable building. And resolved, further, that the Convention will fulfil any engagements which may be entered into by the Committee.
5. *Resolved*, That the School Committee be authorized to employ as many agents as they may think proper, for the purpose of calling upon the members and friends of the Church for pecuniary aid to effect this object. *Resolved*, further, that the members and friends of our communion be, and are hereby exhorted, as far as their means will permit, to lend their aid to the support of the School.

The Missionary Society of the Diocese reported on Saturday morning. It employs *seven* missionaries, whose labors during the past year have been eminently blessed.

The Diocese has 19 clergy, exclusive of the Bishop, of whom 4 have been added within the year; and 7 candidates for Orders, of whom 2 are studying in the General Theological Seminary.

TENNESSEE.

The Journal of the last (the Fifth) Convention of this Diocese furnishes a list of *nine* clergymen resident within its limits, one as a missionary, the others as settled pastors. Seven of the number attended the Convention, together with *nine* lay delegates, representing four congregations. The number of churches in the Diocese is *eleven.*

The Convention met in the Masonic Hall, Franklin, on the 27th of June. The Rev. Daniel Stephens, D. D., was re-elected President, and Godfrey M. Fogg, Secretary.

The Standing Committee reported the accession to the Diocese of two clergymen from North-Carolina, one from Connecticut, and one (not yet canonically transferred) from New-York.

A new congregation (Immanuel Church, La Grange) was admitted to union with the Convention.

Parochial reports from nine parishes were presented. Eight reported—Baptisms, (adult 5, not specified 14,) 60; Communicants, (added in four parishes, 18,) 114. Four parishes reported Sunday Schools containing 182 scholars, under 20 teachers; two are specified as having libraries. Six churches have been organized within the year. Two have edifices erecting. One has procured an organ.

On the second day of the Convention a committee was appointed to report on the competency of the Convention *to elect a bishop*, and the expediency of so doing. The next day they reported favorably on both points, yet declined the responsibility of proposing *an immediate election*; on the other hand, offering resolutions for the postponement of the business to a special Convention, to be called for that purpose. The Convention assented to so much of the proposed resolutions as declared its own competency to elect, and the need of a bishop; but refused to postpone the election.

In the afternoon of that day, accordingly, the election was gone into, when the Rev. *James H. Otey*, of Franklin, Tenn., had 5 votes, the Rev. *William M. Green*, of North-Carolina, 1 vote, and the Rev. Dr. *Anthon*, of New York, 1 vote, among the clergy; and upon the declaration that Mr. Otey was nominated by the clergy, the nomination was unanimously confirmed by the laity. The requisite testimonials having been duly signed, a committee was appointed to notify the bishop-elect of his election, and the following correspondence took place:—

Diocese of Tennessee,
Franklin, 29th June, 1833.

Rev. and dear Sir,—We have been constituted a Committee by the Convention of the Church in this State, now in session, to make known to you, that you have by an almost unanimous vote of that body, been duly elected Bishop of the Protestant Episcopal Church, in the Diocese of Tennessee, and to request your acceptance of that holy, venerated and apostolical office.

To the great satisfaction which this event has given to the Clerical and Lay members of the Convention, permit us, rev. and dear Sir, affectionately to add our individual expressions of approbation, of a measure so highly calculated to extend the interests of the Church in this State, and to promote the Redeemer's kingdom in this portion of his spiritual household.

We earnestly pray that the Divine Head—the "chief Shepherd and Bishop of souls," may continually afford you his grace, and enable you by his Holy Spirit, so to feed the flock of this pasture, that the comfortable Gospel of Christ may here be truly preached, truly received, and truly followed, to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of those dispersed sheep, now in the wilderness of this world, shall be gathered into one fold, and become partakers of everlasting life, through the merits and death of Jesus Christ, our Saviour.

We remain, rev. and dear Sir, your brethren and friends in Christ,

Albert A. Muller,
Thos. Wright,
Francis B. Fogg, } *Committee of Convention.*

Franklin, Tenn. June 29th, 1833.

Dear Brethren,—Your communication of this date, informing me of my election by the Convention, to the office of Bishop, in the Diocese of Tennessee, has been duly received. I am unable adequately to express my sense of the obligations which this unexpected mark of confidence on the part of my brethren of the Clergy and Laity, has imposed upon me; while a deep and unfeigned conviction of my unworthiness and weakness, in view of the awful responsibilities of the station to which I am invited, humbles me before God.

The condition and wants of the Church in this Diocese are such, and the labors requisite to meet them so great, as to render the office of Bishop among us, any thing rather than an object of ambition. Unceasing vigilance, constant care, incessant toil, and many wearisome days of travelling, must be the portion of him who undertakes the burden of its faithful execution. Our numbers are small, our friends few, feeble and widely dispersed over an extended surface, our necessities many and urgent, our resources not very abundant. Hence, harmony in counsel, concert in action, zeal in carrying out our plans, and above all, humble reliance upon the aid and blessing of the great and merciful Head of the Church, constantly sought for with fervent and sincere hearts, become to us indispensable conditions of success in our work. Moved by a deliberate conviction of the necessity of having the services of a Bishop in our present circumstances, rather than by any favorable judgment of my ability to discharge successfully the duties of this high and holy office, and casting myself unreservedly upon the unfailing promise of our ever-living Head, to guide, protect and sustain his faithful ministers "even unto the end of the world," and relying confidently upon the co-operation, the generous assistance, and (let me add) the humble and believing prayers, of both Clergy and Laity, that I may be daily succored by the mighty power of the Holy Ghost in the work of my ministry, I shall approach to the discharge of the solemn and interesting duties to which I have been called, by the voice of the Convention, so soon as a compliance with the regulations of the Church made and provided in such cases, shall render it lawful and proper. Beseeching God Almighty to overrule all our labors to the advancement of his glory and to the increase and edification of his Church, and commending you to the grace of that Saviour, who is "able to keep you from falling, and to give you an inheritance among them that are sanctified,"

I remain, Brethren, your friend and Brother, in the bonds of Christian love and hope,

Jas. H. Otey,
Rector of St. Paul's Church, Franklin.

Rev. Albert A. Muller,
Rev. Thomas Wright,
Mr. Francis B. Fogg, } *Committee of Convention.*

The Committee on the state of the Church presented the following report:—

The Committee on the state of the Church are gratified in being able to state from the information laid before them, that the Church continues to prosper: though yet in its infancy, its roots are strengthening, and its branches extending. The edifices for worship at Franklin and Columbia, are not yet completed, but from the reports of the rectors, it is expected they will be in the course of the present year. The ministrations in those congregations, as well as in that of Nashville, seem to have been blessed. The congregation of St. John's Church, Knoxville, have been for a short time supplied with the ministrations of a clergyman, but the Committee are sorry to state, that they are at present without a minister. Since the last Convention, 6 new congregations have been organized in the Western District of this State, one of which is received into union with the Church, and the others are expected to be received at the present Convention. The Churches are St. Matthew's, Paris; St. Luke's, Jackson; Zion, Brownsville; St. Paul's, Randolph; Calvary, Memphis; and Immanuel, Lagrange. All of which have engaged the services of clergymen, except Immanuel Church, Lagrange. The Committee are happy to state, that from the information which they have received, there is a prospect that all these congregations will increase, and in due time erect places of worship. From all the information which the Committee have received from the Parochial Reports of the Clergy, and otherwise, there is much cause of thankfulness to God, for the success with which he has blessed the endeavors which have been made and are now making to extend the Church in this Diocese. At no period in our history, has the light of His countenance seemed to shine upon us more than at the present moment, while the Church is extending and strengthening. The Committee are much gratified in being able to report, that one feeling, one desire prevails throughout all her borders, that she may increase more and more, till the worship of God shall be every where established in the "beauty of holiness." Protected by the hand of God from assaults without, united in one heart and one mind within—it may be truly said, that peace and harmony prevail within the walls of Jerusalem.

The Rev. Messrs. Weller and Otey, and Messrs. Shelby and F. B. Fogg were chosen as a Standing Committee.

The new congregations of St. Luke's Church, Jackson; Zion Church, Brownsville; St. Matthew's Church, Paris; St. Paul's Church, Randolph; and Calvary Church, Memphis, were admitted into union with the Convention on the last day of its session.

Divine service was held on the mornings of the 27th and 29th, and in the morning and evening of the 28th; Rev. Messrs. Otey, Wright, Litton, and Weller, being the preachers.

COMMUNICATIONS.

For the Churchman.

THE WRONG APPLICATION OF A NOBLE PRINCIPLE.

There is a disposition in the human mind to aspire to the performance of great and exalted actions. The principle is in itself noble. It is one of the remnants of those qualities with which man was endowed when he proceeded, pure and holy, from the hand of his Maker. When united with the knowledge of what is truly great and noble, it has a powerful influence in raising the spirit above mean and unworthy pursuits, and disposing it to a mighty effort for the recovery of its original dignity. But the instances in which this emanation of the Eternal Mind is properly applied are few. The generality of mankind, deceived by the false glare of temporal splendor, suffer it to be confined within the narrow limits of earthly aspirations. United with the tendency to run into extremes, it is diverted entirely from those pursuits that yield delight to pure and holy intelligences, and prompts only to unceasing desires after vain and unsatisfying objects, totally incommensurate with the vast capability of enjoyment found in the expansive powers of the immortal spirit. Blinded by a deplorable ignorance of what is their true interest, and urged on by this perverted, yet noble desire of accomplishing something great and honorable, men are oftentimes seen ardently labouring for the attainment of some object, in their own view of momentous importance, but, when divested of its tinsel splendor, sinking into a disgusting meanness, or appearing only an empty phantom of a disordered imagination. Viewed in the nearness of tangible position, its false brilliancy dazzles the eye, and prevents the discovery of its true nature. The reason is led captive, and the whole energies, both spiritual and natural, are exerted in its attainment, and no sacrifice will be thought too great for its accomplishment. Such men lose sight of all pursuits that have not a bearing upon the one in question, and appear rather as madmen than as reasonable beings in the view of those whose vision is not affected by the same interposing medium.

The great mass of mankind are taken with first appearances, and without investigation—without deducing from the known laws or principles of natural and moral government the consequences that must certainly follow—they madly rush into an eager pursuit of fancy's vagaries. The same mental indolence that operated at the first offset contributes to keep up the delusion, even after experience has furnished sufficient data for a convincing proof that the course is wrong, and will, if persisted in, eventually lead to fatal consequences.

These remarks apply, in some degree, to every class of men, and, in the general operation the Christian does not escape. He is too often influenced by the desire of connecting his name with something grand and imposing:—even he, whose great principle of action is to discard the empty delusions of the passing moment, and with the eye of faith to regard steadfastly the realities of futurity as the great objects of present existence. There is too much reason to fear that, where the imposing splendor of unreal greatness thus captivates, the true spirit of Gospel meekness and humility is wanting;—that there has not been a radical change in the propensities of the heart. And where the least cause for fear on a subject of such momentous concern exists, there should be no place for supineness, until a thorough investigation has been instituted, and a complete reformation effected.

This general principle of the human mind may be applied to the cause of Christian instruction, and afford a satisfactory reason why it does not obtain the degree of attention it so justly merits. Not every one of those whose hearts have been enlightened by the radiance of Gospel truth, is free from the common desire of splendid achievements: and since the light of revelation has been committed to them, in common with others of the Christian name, it cannot be wonderful if its brilliancy be obscured and diminished by passing through the imperfect medium of their erroneous principles. Doubtless, there are many anxious to extend the knowledge of the truth, wherever its saving power may be felt, and who are willing to employ their own energies in the noble work. But, instead of commencing in their own circle, where their influence would be almost irresistible, they cast their eyes forward toward some splendid scheme which, like the limits of the visible horizon, is seen always in distant prospect. They waste all their powers in the fruitless attempt to accomplish impossibilities; whereas, if they had been content with a smaller field of action proportional to their means, effects might have followed, small it is true, yet such as would have continued their names in everlasting remembrance. To one whose imagination is continually roaming through immensity for objects on which to exercise the grace of Christian charity, those close at hand, although they may imperatively demand his attention, are overlooked—they are unworthy from their insignificance. To such persons the instruction of a poor and ignorant child in the great truths of redemption is an employment entirely beneath their care; although he has an immortal spirit that might by their admonitions be rescued from everlasting destruction, and remain a living monument of their love, more enduring than the sculptured marble. It is true, the instructing and reclaiming the children of ignorance and misfortune is an arduous task, that is not sounded through the world with the clarion note of praise; but, for all that, it has not the less merit before Him who said, the giving "a cup of cold water in his name should not lose its reward." It is not arrayed in the gaudy vestments of worldly splendor, yet its intrinsic worth is such that it increases the happiness of that angelic host who, almost infinitely removed from the interested actors of the scene, "rejoice over one sinner that repenteth."

The man of genius may discard the employment of teaching the illiterate as unworthy his notice; and very properly, if he has any thing of greater importance in which to engage; but it is not an unimportant thought, to consider whether the interval between the passage of these great and splendid objects across his path might not be advantageously employed in affairs of lesser moment. Our Lord commanded the fragments to be gathered up.

But if the subject be properly analyzed, there would be found intimately connected with it a *moral greatness* far exceeding the tinsel splendor of those actions which, imposing as they are at first sight, finally result in nothing save the "music of a name." It cannot be denied that in the employment of personal, vocal instruction, the energies of the instructer are confined within narrow limits; and so are the rays of the sun when collected in the focus of a burning lens. Suppose the circle enlarged, in too many cases the effect would be somewhat analagous to that of a concave mirror, where, if the object be brought to a certain position, the image is thrown off to infinity. A person by attempting too much may accomplish nothing.—But he requires the charm of splendor to bewitch his fancy before he engage in the work.—Perhaps it may be found, if the subject be properly examined, and he rest satisfied with true splendor, and not with its gaudy reflection. Nothing, except the original creation, can be conceived more splendid than the reclaiming a lost soul, and enlightening a mind that, unconscious of its powers, had suffered them to be wasted in employments fit only for the brute creation. A being entirely lost to its noble character may be reclaimed, and the mind, formerly the prey of dark and malignant passions, may be so transformed as to reflect, though but feebly, from the immense disparity between finite and infinity, the adorable perfections of Deity. To say that such a transformation can be absolutely owing to any mortal, would be too much; yet many a mortal has *co-operated* in this mighty work—without *his* endeavors, in all human probability it would never have been done. Compare such with the mighty deeds of those the world calls great, of a Napoleon, for instance,—one, in the course of a few ages, will be lost in the vortex of earthly revolutions; while the other "will shine as the stars of the firmament, for ever and ever."

This disposition of the human mind, "this longing after fame," should be cherished: but, let it be remembered that unless it is directed by the knowledge of what is *truly great* it leads to the most disastrous consequences. If the object of pursuit be *truly noble*, it may be united with Christian *humility;* unless this is the case, no quality can be more pernicious.

J. A.

For the Churchman.

Mr. Editor,—Enclosed I send you $3,00, to be handed to the treasurer of the "Education and Missionary Board," in aid of the exhausted funds. It is but a small *pittance*, but I am induced to send it, with the hope that others may be influenced to "go and do likewise"—and *others* still who can afford to—*do much more.* I am surprised—yes, and verily *ashamed* for my fellow Episcopalians, in view of the *small amount* contributed in aid of the institutions of our beloved Church; when compared with the *large sums* obtained from other denominations for similar purposes!

I am constrained to repeat the question of one of the Board, which recently appeared in the "Churchman"—"Is our Church the *very poorest* of all?" Cannot 300 others be found who will give the above sum, and thus make up the deficiency, and be *none the poorer?* It pains my heart to hear the Board of Managers talk of being *compelled* to withdraw the small assistance now granted the laborious Missionaries, from several "important stations." It is indeed *too much* to hear and not *respond* to the call! Will not our people at last awake? Are they destined still to *sleep* on? Could they, Mr. Editor, be deprived, as the writer of this has been, for only a few short months, of the privilege of attending where they could hear from the lips of a servant of God and the Church, the "words of life"—methinks they would not be thus backward! It has been the lot of the writer, within the year past, to reside near one of these "stations"—and where, until the last spring, the congregation had been without a clergyman for some months previous. While attending lay-reading and witnessing the small but *devoted* assembly of worshippers, (to their credit be it spoken!) my heart was oftentimes led to cry out within me—when, O! when, shall these people be supplied with the services of one who can dispense to them the "words of life?" Since our worthy Missionary has been among us what a change has been effected! In the short space of five months, the church has been filled with those at least who are willing to hear, and a class of above 20 prepared for the solemn and holy rite of confirmation, who give evidence that in renewing their baptismal vows, they intend, by "God's grace," to fulfil them. These, it is expected, will receive this rite on Sunday next, 25th inst. In addition to the foregoing, a new parish has been organized, which already numbers about 40 communicants.

Are not these *facts* sufficient encouragement to induce every true friend of our Church and the Gospel of Christ, who has *any thing* at all to give—(and who has not?)—toward building up the "waste places of our Zion," to do *something?* "Verily they shall have their reward." But O! if these beloved institutions—*beloved* by every *true disciple* of our Lord—are suffered to *languish!* what will those who have the *means* but *refuse* their aid, have to say to him when the appalling answer is given—"*Inasmuch as ye did it not to the least of these, ye did it not to me?*" It cannot be! Episcopalians *will* sustain their Missions! and with *them* the institutions of the Church! They are *able* to do it, and they *must* do it—or render a *fearful* account at last!

A Respondent.

Aug. 20th, 1833.

For the Churchman.

WHAT SOCIAL PRAYER SHOULD BE.

The "London Evangelical Magazine," quoting from the "Church Member's Guide," by Mr. James, gives its own approbation to his description of what social prayer should be.

"Unfortunately," says he, "for the interest of our prayer-meetings, the brethren who lead our devotions are so outrageously long and dull, that, after enjoying the first half of their prayers, the congregation are anxiously waiting for the close of the other half. We are often prayed into a good frame, and then prayed out of it again, by those who extend their supplications to the length of twenty or five-and-twenty minutes at a time. A prayer on these occasions should rarely exceed *ten minutes.* I do earnestly recommend this to the brethren who are in the habit of engaging in public prayer. Devotion ends when weariness begins. Brevity, fervor, and variety, are the qualities which all should seek. It is also to be regretted that the prayers are so much alike *in the arrangement of their parts.* Each individual seems to think it necessary that he should pursue a regular routine. How much more edifying would it be if one were to confine himself to one topic, and the next were to enlarge upon what the preceding one had omitted! If a person feel his mind impressed and drawn out by any particular subject, let him confine himself to that subject, and not suppose that his supplications will be unacceptable either to God or man, because he has not brought in the sick, the Church, the minister, the nation, the world," &c.

Will Mr. James, or the Editor of the Evangelical Magazine, be kind enough to tell us how these desirable improvements are to be secured and rendered general without recurrence to an enjoined,—not permitted, for the temptation to exercise private gifts would be too strong for flesh and blood,—an *enjoined* Liturgy? And seeing that these things are so, and are by such authority acknowledged to be so, will not our brethren, whose blessing it is that they have a Liturgy, declare their appreciation of that blessing by adhering steadfastly to the use of it? To be seeking or making opportunities for escaping from it, what is it but to acknowledge it a grievous burden, too heavy to be borne? What is it but when those who have it not are every where allowing its advantages, to record our testimony against it?—To us, it seems that in describing what social prayer should be, Mr. James has most happily described it as, according to our Liturgy, it is, "Brevity, fervor and variety." Surely these are the characteristic qualities of its admirable component parts. And the very grounds on which some are willing to set it aside, that it does not in every prayer bring in "the sick, the Church, the minister, the nation, the world, &c.," are the grounds on which Mr. James would commend it. While its several parts are admirable, expressive each of some one particular subject, there is nothing which man can need, which, as a whole, it does not comprehend. If Mr. James had given an illustration of his meaning, would he not have chosen the Liturgy for that purpose? If Churchmen were taught by his experience, would they make so much account of the *liberty* of extemporaneous prayer?

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For the Churchman.

BITS.—NO. IV.

Gather up the fragments that nothing be lost.
Our Saviour Jesus Christ.

Your reference lately to *Archbishop* Usher, (which your men of types had transformed into *Archibald*, whereas his baptismal name was James,) reminded me of one of the prettiest pieces of adulatory composition (*Hibernice*, palaver?) within my acquaintance. It is the dedication which quaint old Quarles prefixed to the second century of his "Enchiridion,"—a little book full of wisdom, which ought to be much better known than it is, or in this age of self-sufficient vanity is likely to be. It follows:—

"To the faire branch of growing honour, and true vertue, Mrs. Elizabeth Usher, onely daughter and heir apparent to the most Reverend Father in God, JAMES, Archbishop of Armagh, Lord Primate of all Ireland, His Grace;—Sweet Lady, I present your faire hands with this my *Enchiridion*, to begin a new decade of our blest accompt: If it adde nothing to your well-instructed knowledge, it may bring somewhat to your well-dispos'd remembrance: If either, I have my end; and you my endeavour: The service which I owe, and the affection which I bear your most incomparable parents, challenges the utmost of my ability; wherein, if I could light you but the least step towards the happinesse you ayme at, how happy should I be! Goe forward in the way which you have chosen: wherein, if my hand cannot lead you, my heart shall follow you; and where the weaknesse of my power showes defect, there the vigour of my will shall make supply, who am covetous of your happinesse in both kingdoms and worlds."—*Fra. Quarles.*

There is great truth and beauty in the following commentary on Psalm ciii. 3, by the celebrated Bishop of Hippo.

"Be the maladies of thy soul never so great; yet there is a physician that is greater, and who never fails to cure: God is that all-powerful physician of souls to whom nothing is incurable, *only thou must patiently suffer thyself to be cured.* Do not thrust back his hand, when he begins to touch thy sores, and search the wounds of thy soul; he well knows what he is doing. Do not hinder, and resist when it begins to pain: be not so delicate and tender to thine own hurt; but with a quiet patience endure for a while the anguish, when he cuts and lances; considering that the present pain makes way for thy future health and soundness."—*St. Austin.*

"The thing which hath been," saith the wise man, "is the thing which shall be;" and so indeed we find it. "Many would be glad to have the Spirit to sit as a refiner upon their lips, that they may be able to *speak spiritually;* but few are willing that he should sit as a refiner in their hearts, to melt and consume their self-will, and purge out of them all secret inclinations to sin. Abundance have learned to *talk parrot-like of the Spirit*, and pretend greatly to things spiritual; who yet declare by their lives, as those mentioned by St. Jude, that they are altogether 'sensual, having not the Spirit;' that they have received no other spirit but that of the world."—*Worthington.*

That was a noble sentiment of Tauler,—"Count that day wholly lost, in which for the love of God thou hast not subdued thine own will." It is the "Perdidi diem" of Titus Christianized.

"When Christ died," says St. Jerome, "the whole creation suffered with him. The sun was darkened. The earth quaked. The rocks were cleft in sunder. The vail of the temple was rent in twain. The graves were opened. Man alone did not sympathise; for whom alone Christ died."

Crucifer.

For the Churchman.

CHURCH OF THE EPIPHANY.

The corner-stone of the Church of the Epiphany was laid, according to previous notice, on Monday, the 26th inst. The ceremony was performed by the Rt. Rev. Richard Channing Moore, Bishop of the Diocese of Virginia. His address was listened to by a large and attentive congregation with something of that feeling with which children assemble around an aged and venerated parent, that they may gather from his lips the words of wisdom and experience. He recurred to the depressed state of our beloved Church within the period of his own recollection, then glanced at its present happy and prosperous condition; noticing the fruitful cause of joy and devout gratitude which the contrast presented. The influence of these considerations and the impressions they made were greatly heightened from the fact alluded to, that this was the native city of the venerable speaker, that here he had been zealously and usefully employed in promoting the religion of our Redeemer. Hence he could not urge upon others the great duties of a Christian life, without their being conscious that he exhibited in his own person a bright example of their faithful performance. This was a day that will long be remembered by the friends of the Church, and especially by those who are connected with the City Mission. It is the fervent prayer of multitudes, that this building to be erected to the worship of Almighty God, according to the rites and usages of the Episcopal Church, may be so employed that it may appear, "in the last decisive day," that "thousands were born for glory here."

The following inscription on parchment was read by the Rev. Lot Jones, Missionary of the station, and deposited in the usual manner:

"This corner-stone of the Church of the Epiphany was laid Aug. 26, 1833, (the Right Rev. Bishop Onderdonk being absent on a visitation of the Diocese) by the Rt. Rev. Richard Channing Moore, D. D., Bishop of the Diocese of Virginia.

"The church is to be erected under the auspices of the New-York Protestant Episcopal City Mission Society, incorporated April 9, 1833.

"Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese, *President.*

"Rev. Thomas Lyell, D. D., Rev. John McVickar, D. D., Rev. William Berrian, D. D., Hon. Gulian C. Verplanck, Hon. Lemuel Ward, jun., Hon. Gideon Lee, *Vice Presidents.*

"William R. Wadsworth, *Secretary.*

"Pierre F. McDonald, *Assistant Secretary.*

"Lewis Phillips, *Treasurer.*

"Rev. Lot Jones, *Missionary.*

"Elijah Guion, Darius Wells, Henry P. Robertson, Frederick R. Lee, John Ridley, Moses Beadell, John W. Mersereau, Daniel Burtinett, Edward N. Beadell, Daniel W. Townsend, *Committee of Superintendence.*

"Lewis Phillips, Lot Jones, Henry P. Robertson, Darius Wells, Elijah Guion, Robert Gracie, Frederick R. Lee, *Building Committee.*

"Platt and Mersereau, *Builders.*

"Andrew Jackson, *President of the United States.*

"Martin Van Buren, *Vice President.*

"William L. Marcy, *Governor of New-York.*

"John Tracy, *Lieut. Governor.*

"Hon. Gideon Lee, *Mayor of the City of New-York.*

"Richard Riker, *Recorder.*

"John Y. Cebra, (*President and acting Mayor,*) Peter Sharpe, James Monroe, Charles G. Ferris, David Banks, Dennis McCarthy, Gilbert Hopkins, James Burling, Abraham Van Nest, Mangle M. Quackenbos, Henry P. Robertson, Isaac L. Varian, James Palmer, Samuel Dunshee, Judah Hammond, *Aldermen.*

"John I. Labagh, William Van Wyck, (*President,*) John Augustine Smith, Morgan L. Smith, John C. Tucker, James Ferris, David Halsey, Cornelius Jacobus, George Sutton, Stephen Allen, Francis Fickett, Isaac Dyckman, Isaac Halsey, William C. Wales, Effingham H. Warner, *Assistant Aldermen.*

"John Athern, *Mayor's Clerk.*"

There were deposited in the box:—

A Bible and Book of Common Prayer.

An account of the origin and formation of the New-York Protestant Episcopal City Mission Society. The first and second annual reports of said Society.

Extracts from the journal of a City Missionary.

Bp. Onderdonk's, the Rev. Mr. Cutler's, and the Rev. Mr. Schroeder's sermons before the City Mission Society.

The Journals of the last Convention of this Diocese, and of the General Convention of the Protestant Episcopal Church.

The Annual Reports of the New-York Auxiliary Bible and Prayer-book Society, of the Protestant Episcopal Tract Society, of the Protestant Episcopal Press, and of the Protestant Episcopal Sunday School Union.—The last Saturday's Churchman, and the various city papers of the day.

THE CHURCHMAN.

SATURDAY, AUGUST 31, 1833.

The appointments of Bishop Onderdonk for the visitation of this Diocese, in which he is now engaged, are as follows:—

September 1, 13th Sunday after Trinity, Auburn; 2 Marcellus; 3, Geddes; 4, Constantia; 5, Perryville; 6, Jamesville; 7, Pompey;—14th Sunday after Trinity, 8, Homer; 9, Richford; Wednesday, 11, Sherburne; 12, New-Berlin; 13, Richfield;—15th Sunday after Trinity, 15, Rome; *evening*, Utica; Wednesday 18, Watertown, Jefferson county.

Any other services, consistent with the punctual meeting of the above appointments, of the desire for which the Bishop may be duly apprized, will be cheerfully rendered.

The Churchman, as is known to many of its readers, though not to all, has been deprived of the oversight of its ostensible editor since February last. The sudden, severe, and protracted illness which disabled him from attention to his many and important duties, threw his responsibilities, for the time, upon his former associate in the editorial charge. Permanent arrangements have now been completed, and the temporary conductor of the paper has the satisfaction to announce that after the present number, the talents, zeal and industry of the Rev. Samuel Seabury, A. M., late one of the Principals of the Flushing Institute, will be devoted to its management. In the confidence that *the same cause* will be advocated *in the same manner*, but with better abilities and happier success, the subscriber cannot but congratulate his fellow Churchmen and himself on the arrangement; while he may be permitted to express the hope that the forbearance which even the best qualified editor of a religious periodical must so often need and which his own poor efforts have so continually called for, will be extended to his successor; and that the assistance which has been so largely afforded to the conductors of the paper in time past, by a few untiring frends, will be furnished even yet more freely in time to come.

W. R. Whittingham.

New Tracts.—Two more of the new publications of our Tract Society, announced some time since, are now in the depository.

No. 61. *The Believer's Dying Hours*, 12 pages, with cover, (price, *to subscribers*, one cent,) is an original narrative of the last illness and death of a young married lady, a member of our Church in one of the Eastern States. There is nothing uncommon in the circumstances of her case; and for that very reason, the account is the more likely to be useful, and answer the writer's end—the exhibition of the Gospel in its loveliness as the source of comfort, support and even triumph, in nature's last and severest trial. The style of the narrative is simple and easy; the vein of reflection free, natural, and often touchingly persuasive. It would not be easy to find a more fit tract to put into the hands of one ignorant of the power and value of religion, yet not ill-disposed toward it, nor incapable of appreciating scenes and sentiments like those recorded in this narrative.

No. 62. *The Convalescent; or, The Churchman's Recollections and Resolutions, on recovering from a Fit of Sickness;* 16 pages, with cover.—Every parochial minister must have had occasion to lament the transientness of the serious impressions which a sick-bed so often enables him, by the blessing of God on his instructions, to produce. This tract, a reprint from one of the Bristol Tract Society's collection, promises to be very useful, by its solemn and close suggestions and appeals, in deepening and prolonging such impressions, and will on that account be found a valuable auxiliary in the pastoral care. Its tone is highly scriptural; its style plain; its reasoning sound and cogent; its expostulations warm and affectionate. The divisions are—The Churchman *recovering*, in his chamber; and *recovered*, returning to the house of God; and entering again on the duties of his worldly calling.

Sunday School Books.—The Sunday School Union has just issued—

No. 1910. *John Pascal; or, The Temptations of the Poor;* 16 pp. 18mo; is a short, lightly built story of a poor youth, tried and sorely tempted, but enabled, by trust in God and constant reference to the direction of His word and Spirit, to carry himself steadily through all to a prosperous issue. The continual analysis of conduct and comparison of its elements with the rules of holy writ quoted in their own form, and happily brought to bear upon the ordinary circumstances of life, is a great excellence of this little book.

No. 2013. *Wisdom in Youth;* 24 pp. 18mo; is an extended series of reflections on the incidents of our Lord's childhood and youth; the facts being quoted at length, and accompanied with remarks, much after the manner which a pious parent would adopt, in his evening conversations with his children.

The Union has in press, to be out very soon, "Henry Marshall;" "First Lessons on Creation and Redemption;" "The Fear of the Lord;" and "A Catechism of the History of our Lord and Saviour Jesus Christ, and of the places and doctrines connected with it:" the last by its Secretary, the Rev. Mr. Cuming.—"Sermons for Children, Vol. II.," is also nearly ready for publication.

Results of Experience.—To the kindness of an ever-attentive friend in the British Provinces we owe the following interesting and instructive statements of facts, which our clerical brethren, indeed, are daily realizing in their own experience, but cannot have too often brought before their notice, or too earnestly commended to their attention as guide-posts in the path of duty.

"It is with gratitude to our Great Head," writes a young clergyman of this province, (Nova Scotia), "that I have reason to hope that the good cause is progressing in this mission. The number of communicants have increased three-fold since the services of our Church have been regularly performed. A neat church is nearly finished at Little River, by the unassisted exertions of the congregation at that place; and about 100*l.* have been subscribed toward the erecting a building in the village of ——— the shire town of the county. We have a district committee of the Society for Promoting Christian Knowledge, the operations of which are conducted with some spirit; and a parochial library, composed, of course, of its books. When in ———, you were good enough to order for me a set of the Society's works, which, I am happy to say, have been of vast service to many of my flock. The issues from our library, in two years, have been more than six hundred.

Our excellent and indefatigable bishop (Dr. Inglis) will hold a confirmation in this place very shortly, when, if it please God, I shall present forty-eight candidates for that apostolic rite. I feel convinced that our pure and apostolic Church only requires to be known in order to be loved and venerated. She has, however, many and bitter enemies, who would willingly hurl her to the dust though they themselves should be overwhelmed by the ruin; but we know in whom we trust, and feel convinced that nothing on earth, or under the earth, shall ever wholly prevail against her.

I am but young in the ministry of our Church; and, of course, not so able to judge of the best methods of promoting her interests, as those who have served longer at her altars; but, from the communications I have had with many of my brethren, I do not think that, in general, they set forth those distinctive principles of the Church, especially as respects the ministry, with that attention which they deserve at their hands. I say this with all humility, as becomes me, but I cannot but think that, if all the clergy in this province were to choose the motto of the great and good Bishop Hobart, '*Apostolic truth and order,*'* we should see our Churches more numerously filled.

'The Pulpit,' (Prot. Episcopal,) the last four numbers of which I duly received, pleases me much; indeed, from the notices in the Watchman, (Episcopal,) I was anxious to obtain it some time before, but could not fall upon a plan."

Another clergyman of the same province writes—

"For the sermons and pamphlets you have, from time to time, forwarded me, I am much obliged. Too plain, for my own part, I think you cannot be, (let the enemies of the Church, and of religion, call it bigotry, or by any other name,) in declaring the scriptural doctrines of our apostolic Church.

I have ever made it a rule to speak plainly, though with affection, against the schisms of those who, having itching ears, heap to themselves teachers, as also, against the errors of those who continue the blind followers of papal superstition. These are trying times for the Church of Christ, and certainly call for sound doctrine, *free from trimming.* In times of difficulty, firm friends alone will continue constant; and, if our numbers be small, let them be *well grounded in the faith*, that so they may continue steadfast, persevering unto the end. Your remark that 'our Church,' though obscured here, will finally 'triumph,' is what I firmly believe, if the Bible be the word of God and true, for certainly, in every point, she is the Church of God and of Christ. I am thankful to the Giver of all good that I am enabled to say that my congregation is prospering. All we have to lament is, our church is too small to afford accommodation to all who would, at times, attend."

Our friend appends his own excellent observations, as follows:—

"The clergyman who forwards these pleasing extracts to the Editor of the Churchman, would beg to put upon record, for the guidance of his younger brethren of the ministry, his own deliberate conviction, founded upon some years of observation and experience, that such, as is stated in the preceding extracts, to have been in these two particular instances, will ever be the faithful, fearless maintenance of the scriptural principles which have gained so imperishable a name for *the great and good* Bishop Hobart."

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* Our friend's correspondent misquotes a little; and we cannot spare the omitted part. It should run, "Evangelical *truth and apostolic order.*"—*Ed. Chn.*

Ice Hunters.—Some weeks ago, we recorded the title of *A Warning to Ice Hunters*, a Sermon on the profanation of the Sabbath, preached at Trinity, Newfoundland, previous to the departure of the vessels engaged in the Seal-fishery, by the Rev. Mr. Bullock; and at the time bore our testimony to its plainness and faithfulness. A melancholy interest has been added to that sermon by the intelligence just received, that "this has been a most disastrous season among the fishermen belonging to Newfoundland, about 300 of them having been lost, with their vessels, (about 35) in fishing for seal among the floating ice in the spring. It is supposed they were all lost in a violent gale in the spring, which destroyed the vessels among the ice." With what thankfulness to God, for the grace which enabled him to raise his voice of warning in due season, must the eye of the pastor of those men now rest on the concluding expostulations of his sermon, the last they were ever to hear from the ambassador of God!

"And now, my brethren, I bid you farewell. You are about to embark upon an enterprise of some danger—an enterprise that will lead you far from your best friends, and from the courts of the Lord's house; but, you will be present with us in our prayers to heaven for your protection, for your success, and, above all, that you may be kept "*unspotted from the world.*" Let us not, however, separate without a distinct understanding: I can make no compromise with crime; I can speak no peace to the violators of God's law; I can wish no success to the hand that is about to do evil. It is against a sore evil that I have now set myself to speak: I have entreated you as your friend—I have admonished you as your pastor;—then hear the conclusion of the whole matter: if you continue to be sinners against your own souls, you will transgress with your eyes open to the danger—your crime will be without excuse, and your punishment without remedy!"

"Vain man would be wise" was the complaint of Zophar, in the days of Job. It was forcibly recalled to mind the other day, when we saw an attempt, by a writer in The Philadelphian, to illustrate the operation of the Holy Spirit in the conversion of a sinner, and his renewal to righteousness and true holiness, *by a diagram!* Two straight lines, a circle, a semicircle, half a dozen radii, and a dozen or so of words and letters, are to convey clear ideas of a subject into which angels desire to look!!!

The Standard of the 18th bestows on us a quarter of a column, the best of which, to our taste, is the following paragraph, with which we heartily agree:—

> A few of our worthy editorial brethren sometimes fail, as we think, to do us justice; and it is not at all unlikely that we sometimes fail to do *them* justice. In the former case, while we speak in self-defence, we do not mean to retaliate; in the latter case, we would plead the infirmities of our common nature, in which we largely share, and entreat that forgiveness which we endeavor to exercise.

As for all that goes before this excellent conclusion—we would answer it if we could—but really we have not been able to satisfy ourselves of its drift and bearing. The amount of the dispute is, whether men are *on trial* in this life? We brought express Scripture declarations in the affirmative; and the Standard does—we hardly know what—not, certainly, show that they are inconclusive or inapplicable!

LITERARY.

We are indebted to the kindness of the Rev. Mr. Hill, one of our Missionaries in Greece, for a very pleasing specimen of the productions of the εξ Αμερικης φιλελληνικω Τυπογραφειω, as the title page designates the press connected with the Mission at Athens. The work is *Xenophon's Memorabilia*, printed for the use of schools, with a few slight omissions, from Dindorf's edition. It is called on the fly leaf Κλιμαξ της Ελληνικης Γλωσσης. Μερος Τεταρτον. What the preceding three parts of this 'Ladder of the Greek Language' are, we know not. The execution of this, appears to be in every respect highly creditable to the press from which it issues.

Family Library. No. LIX. *On the Improvement of Society by the Diffusion of Knowledge: or, An Illustration of the Advantages which would result from a more general Dissemination of Rational and Scientific Information among all Ranks.* By Thomas Dick, LL.D., *Author of "The Christian Philosopher,"* &c. *Illustrated with Engravings.* Harpers. New-York. 1833. 18mo. pp. 442.

It would be almost equally easy to speak very well or very ill of this book. The writer is a shrewd observer and clever compiler of facts, but a careless, hasty, and insufficient reasoner. He has a general acquaintance with little things, but marvellous little ability to raise himself to the level of great ones. All his works exhibit extensive research and multifarious knowledge, combined with a contractedness of mind which occasionally puts them in strange contrast. His writings will no doubt do more good than harm; because the knowledge *of facts* which they impart in large quantity is intrinsically valuable, while the compiler's own notions are not advanced with sufficient ingenuity or force to make much impression. We might justify these general assertions by a copious induction of particulars: but the task would be invidious, not very profitable, and the less pleasant, inasmuch as Mr. Dick's sayings and doings, even when most ill-judged, appear to be always well-meant.

NOTICE.

The annual meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in Trinity Church, in the City of New York, Friday, the 4th of October, at 7 o'clock P. M.

Evan M. Johnson, *Secretary.*

The Auburn Gospel Messenger will please copy the above.

Calendar.

September 1.—13th Sunday after Trinity.
——— 8.—14th Sunday after Trinity.
——— 15.—15th Sunday after Trinity.
——— 18, 20, 21,—St. Matthew,—Ember Days.
——— 22,—16th Sunday after Trinity.
——— 29,—17th Sunday after Trinity.—St. Michael and All Angels.

INTELLIGENCE.

DOMESTIC.

Ordination.—In St. Mark's Church, Le Roy, on Thursday the 15th inst., the Rev. Kendrick Metcalf was admitted to the holy Order of Priests, by the Rt. Rev. B. T. Onderdonk. Morning Prayer was read by the Rev. Ravaud Kearney, and the Lessons by the Rev. B. H. Hickox, who also presented the candidate. The discourse by the Bishop was able and impressive, and the solemnity of the services will long be remembered by the audience.—(*Aub.*) *Gospel Messenger.*

Confirmation by Bishop Onderdonk, of New York In St. Mark's Church, Le Roy, in the afternoon of Thursday the 15th inst., 8 persons.

Consecration.—On Sunday, 11th instant, Trinity Church, Centrefield, West Canandaigua, was consecrated to the worship of Almighty God, the Father, the Son, and the Holy Ghost, by the Right Rev. Bishop Onderdonk. In the afternoon, and in the same place, the Bishop admitted to the ordinance of confirmation, thirty-two candidates; all of whom, it is believed, had been made the subject of renewing grace. As the Rev. gentleman under whose ministry this new and zealous congregation has been organized, merely assumed a temporary charge of it, which he expects to resign the commencement of September, it is thought that it would afford a delightful situation for any clergyman wishing such a parish in that section of the diocese.—(*Aub.*) *Gosp. Mess.*

Clerical Changes.—The Rev. Gurdon S. Coit, minister of St. Andrew's Church, New York, has accepted the Rectorship of St. John's Church, Bridgeport, Conn.

The Rev. William Stanton has received and accepted a call to the charge of Zion Church, Palmyra, Wayne Co.

The Rev. John Dowdney is officiating in St. Michael's Church, Litchfield, Conn., during the indisposition of the Rector, the Rev. Samuel Fuller, jun.

Parochial Effort.—At a Fair of the Female Missionary Association of St. John's Church, Yonkers, held the 7th of August, articles were sold amounting to $220.

College Record.—*Yale College.* The Commencement was celebrated on Wednesday the 21st. The concourse of visiters, it is said, was unusally large. On Tuesday at 12 o'clock an oration was pronounced before the Phi Beta Kappa, by the Hon. Edward Everett. The subject was education—its influence in giving dignity and power to man. In the evening, an address was delivered by the Hon. David Daggett, on entering upon his new foundation as Kent Professor of Law. The senior class, which graduated, consisted of 87. The degree of A. M. was conferred upon 34 of the alumni. Eighty-six have already been admitted to the next freshman class—the largest number ever known at the Commencement. The honorary degree of LL. D. was conferred on his Excellency Henry W. Edwards, Hon. Edward Everitt, of Boston, and Hon. Ezekiel Chambers, of Md.; and that of D. D. on Rev. Sereno E. Dwight, President of Hamilton College, and N. S. Wheaton, President of Washington College, Hartford.—*N. Y. Gazette.*

FOREIGN.

The *Irish Church Reform* Bill has passed the House of Lords by a majority of 54. The Archbishops of Dublin (Whately) and Tuam (Trench) were among the voters for it. It reduces the number of Irish bishops from 22 to 12.

Death of William Wilberforce, Esq.—This melancholy event took place on Sunday night at the house of Mr. Smith, in Cadogan-place. It is understood that Mr. Wilberforce has directed in his will that his funeral should be conducted without the smallest pomp, and that his body should be interred in the family-vault of his brother-in-law in the churchyard of Stoke Newington. Mr. Wilberforce was in the 74th year of his age.—*N. Y. Gazette.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 29th, from the following persons, viz:—

Rev. Wm. Staunton—G. & J. Robinson—Postmaster, Ogdensburg—W. T. Williams—Rev. G. P. Giddings—Ven. Archdeacon Wix—A. C. Sanford—B. Sprague—Postmaster, Boston—Postmaster, Marblehead—F. S. Suydam.

For the Churchman.

The Departed Ones.

Lines occasioned by the Death of Mrs. M—— B——.

Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding great joy. 1 *Pet.* iv. 12, 13.

Thou 'st reach'd thy far-off home, emancipated spirit!
Thou hast pass'd the confines of the promised land!
Thou 'st gone, the crown of light and life to inherit,
Hast heard thy welcome-chorus from the angel band!

While round thy earthly tenement we sadly linger,
And gaze with sicken'd feeling on its drear abode,
Faith points triumphantly, with steadfast finger,
To the *eternal house, whose architect is* God.

Faith, like the pillar-cloud, to chosen Israel given,
Lights the dark onward path, to realms sun-bright, and calm,
Imparts to each bereaved one, confidence in heaven,
To every heart-wound sheds its holy Gilead-balm.

Faith, in the darkest trial-hour, still rests on Heaven,
Trusts in the promise of the high and holy One;
Hears with no mortal ear, the glorious sentence given,
To the departed soul: "Servant of God, well done!"

Beatified, immortal, ransom'd spirit!
Shall the soul-stricken mourner at thy fate repine?
Who would not rather strive such triumphs t' inherit!
Who would not seek a destiny and death like thine!

On the Death of M—— H—— B——.

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. *Mark* x. 14.

She slumbers not in the narrow cell,
O'er whose dark portal is traced—Despair,
For within such bounds it may not dwell,—
The freed infant spirit is not there!

Death may perform his allotted part,
May throw his pall o'er the glowing face,
May still the pulse of the joyous heart,
And clasp the form in his cold embrace:

But here the force of his power is stay'd
By the SACRIFICE, sufficient, free;
And death has been captive led, and made
The entrance to immortality!

She has wing'd her flight to a holier sphere!
To her short career the reward is given!
And the voice that is hush'd for ever here
Is tuned to the praise of her God in heaven!

O! who would have stay'd that spirit's aim
As it soar'd to life and eternity,—
When the Saviour's message of mercy came,—
Let little children come unto me!

CHARACTERS.

THE CHRISTIAN SCHOOLMASTER.

It pleases Almighty God in the dispensations of his providence often to spare for a considerable time the infirm, the feeble, and those whose dissolution seems nigh at hand; and to remove almost instantaneously those whose years, health, and apparent usefulness would suggest the hope of years to come. This observation has been recently exemplified in the case of the late Rev. Joseph Addison, of Rodwell, near Weymouth, who died on the 3d of December, 1832, in the 46th year of his age, after one week's illness. Until the commencement of the fatal attack, Mr. A. was engaged with unremitting diligence and activity, in the superintendence of a school for young gentlemen, which he conducted with singular ability and success, and obtained in a high degree the affections of the pupils, and the confidence and esteem of their parents.

While the health, the comfort, and the advancement of those intrusted to his charge in valuable human knowledge, were the objects of his diligent attention, it was to the training them up as "members of Christ, and inheritors of the kingdom of heaven," that his most earnest endeavors were directed. "I will endeavor," said he to a parent committing his son to his care, "to do my duty to *you* by your child, and I will endeavor to do it to God also."

One of the most striking peculiarities of his character as an instructer of youth, was the extraordinary degree in which he was enabled to maintain a religious and moral influence over the minds of his pupils; and to impart to them, as it were, a portion of that holy atmosphere in which he himself lived and breathed. This, under the divine blessing, was effected, not so much by formal addresses, as by the silent, but powerful influence of his own example, accompanied by a word in season, of reprehension, advice, or exhortation. The behavior of his young flock during divine service was not only decent and decorous, but so truly devotional and intelligent, as to attract the surprise and admiration of the numerous strangers who often frequent Wyke Church. This church, being at some distance from Rodwell, when the weather was unfavorable, Mr. A. was in the habit of performing divine service at home; on these occasions, he endeavored by familiar, pointed, and lively addresses, suited to their age and capacity, to impress powerfully their hearts, and he had not unfrequently the satisfaction of seeing the tear of contrition, or of devotional feeling, steal down the cheeks of his young auditors.—Though a sincere and zealous Churchman, yet he gladly availed himself of Dr. Watts' catechisms, as the ground-work of his catechetical instructions to his pupils, on Sunday evenings; and he often expressed himself as being deeply indebted to the aid of these little manuals of sound, catholic, and spiritual piety. One of the rules from which he never departed was, that no boy should be permitted to dine out on Sundays: the Sunday, he often observed, instead of being at Rodwell School a day of idleness, was one of their most busily occupied, as well as most interesting days. Austerity, however, (justly so called,) constituted no part of his religious character; he was possessed of peculiar hilarity and gayety of spirit; and with him religion was the never-failing fountain of his joy, for, (to quote an expression from one of his own sermons,) '*Who* may be *cheerful*, if the Christian is to be *gloomy?*' 'In life, God is my only solace and my succor, and in death he shall be my eternal portion.' Yet was he aware that it is no light matter to become a Christian; and in conversation, on one occasion, a friend having asserted the necessity of *seriousness* in religion, he replied, 'Yes, I agree with you there; I am naturally of a lively and buoyant disposition, but *touch me on religion, and I am serious instantly.*'

Another peculiar feature in the character of the late Mr. Addison, as a master, was the extraordinary degree in which he succeeded in gaining the affections of his pupils; and at the same time the prompt and implicit obedience which they paid to his commands. A singular and happy union of sound judgment, firmness, and kindness in his conduct toward them, enabled him to attain this desirable result. He used to say, that he had three rules, from which he never departed in his conduct toward the youths who were under his care.

First, never to make a *promise* which he did not *fulfil.*

Secondly, never to *threaten a punishment* which he did not *inflict.*

Thirdly, to treat them with confidence, and make friends of them as early as possible.

Thus, the great point of obedience once gained with the pupils, he was at liberty to let all the warmth and kindliness of his affections expand toward them; and the lively and grateful attachment of all those young gentlemen who have been under his care, and their unfeigned sorrow for his loss, afford the strongest testimony to the kindness of his behavior toward them, of which, it is not too much to say, that it was *parental.* As the master and pupils used to take their morning walk by the sea-beat shore, the little members of the flock were often observed to run up to him, to take his hand, and kiss it with playful affection, then run off to their sports again. One little boy having been ill at Rodwell School, his father said to him, 'Well, William, your *master* is kinder to you than your *papa*, is he not?' 'No, papa, but he is *as kind*,' was the prompt reply. With affecting conscientiousness of spirit, he clung to the duties of his stewardship to the last, and during the week of his lamented illness, as long as memory maintained her seat in his mind, his inquiries for the welfare of the boys were frequent and earnest; and when assured that they were all well, and diligently attending to their studies, 'then,' said he, 'I am happy.' So deeply were the feelings of these young gentlemen interested for their beloved instructer, that it is said by some of the elder among them, that during the time of his illness, a pin might usually have been heard drop in the apartment where they were all assembled—so careful were they not to disturb him by the least noise. And when at length the melancholy tidings were made known to them, that their revered preceptor was no longer an inhabitant of this world, deep and poignant was their sorrow for his loss, and some of them said they 'had lost in him a second father!' Alas! it has pleased God to smite the shepherd, and the sheep of his little flock are scattered.

But it was not *only* as an instructer of youth that our departed friend was useful and valuable to the public. As a minister of Christ, he was far from being an idle laborer in the vineyard of his Lord. He had indeed of late years no stated duty, (except occasionally and for a limited time supplying a vacant curacy,) his laborious duties in the school would not have allowed time for the due performance of those connected with a regular cure of souls. But it was his delight to avail himself of every opportunity (and there were many afforded him) of preaching the great truths of salvation, both at Wyke and Melcombe Regis, and in other churches in that neighborhood. And this he did, not for 'filthy lucre's' sake, but gratuitously and freely, and of 'a willing mind.' Whenever any brother in the ministry needed his assistance, it was always readily granted; and the mercenary, or the slothful pastor would have been at a loss to discover the motive of his joy on these occasions, for he was as happy in improving such opportunities of usefulness, as 'they who find great spoil.' Nor did he seek, as the recompense for such exertions, the meed of earthly praise, or honor, for it was to the poor more especially that he delighted to preach the glad tidings of salvation; but he knew that "he who winneth souls is wise," and that "they who turn many to righteousness shall shine as the stars of the firmament, for ever and ever." His preaching was very popular; and the intimation that there would be an opportunity of hearing him, was received with general satisfaction, and a full congregation always assembled, among which there were usually included not a few Dissenters. The matter of his discourses was scriptural, solid, and containing a happy union of doctrinal and practical instruction. If he had *favorite topics*, on which he more frequently dwelt than on others, they were justification by faith in the atonement of Jesus Christ, and the practical holiness of the believer, as the inseparable concomitant of his acceptance with God, through the merciful influences of the Holy Spirit. His voice was strong and clear, and its modulations pleasing; his manner was simple, earnest, feeling and impressive. It was once said of his *reading* of Scripture, by a poor but intelligent auditor, that '*it* was as good as a commentary.' When the pressure of other indispensable duties permitted, he delighted to dedicate his leisure to theological study and composition; and it was his habit continually to compose sermons at every interval of time which he was enabled to seize for this favorite occupation, although frequently without any immediate occasion for their use: thus, he was always prepared with a sermon at the shortest notice. Such an employment was to him the most delightful exercise of his faculties; and as he mentioned to some of his friends, his rides, and his walks, were usually the seasons when he planned and prepared his pulpit ministrations. He once familiarly said, 'If my horse possessed reason and memory, he would know a great many sermons.' Thus did he "walk with God," and "delight himself in his statutes," and redeem time for the most valuable purposes; and could inanimate nature speak, it would attest the sincerity and fervor of his devotional feelings. * * * *

The death-bed of our departed friend may teach us a deeply interesting secret. What gave him this heroic calmness, and this blessed peace, when death, as it were, started from his ambush and claimed him as his prey? It was *faith;* a firm, practical, realizing faith in *the atonement wrought by a crucified Redeemer*, which was "the anchor, sure and steadfast," on which his soul reposed; "the rock," on which his hopes of salvation were built; and though "the flood" of death arose, and beat vehemently upon that house, yet it could not shake it, "for it was founded upon a rock."

But it is scarcely a point of inferior moment to observe, that although our lamented friend did *not build his hopes of salvation* on "any works of righteousness which he had done;" yet such works (which are the inseparable accompaniments of saving faith) *were exemplified in his life.* Seldom, perhaps never, has there been a stronger testimony borne to the religious and moral character of any individual, than the universal suffrage which has been rendered since his decease, by persons of all ranks and all classes who were in any way acquainted with our departed friend, to the piety, the integrity, the purity, the charity, the humility, and the usefulness of his life and character. It was his daily, earnest, diligent endeavor, to "adorn the doctrine of God his Saviour in all things." He sought, by the assistance of the Holy Spirit of God, to make his life a commentary on that beautiful passage of Scripture, 2 Pet. i. 5–7, from which, only six months previous to his decease, he had preached, and published two very valuable discourses; "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity."—*Christian Guardian.*

VARIETIES.

ABUSES IN PRAYER.

We find the following melancholy picture in a communication furnished to the New-York Observer. It deserves attentive consideration, as a warning of the results of the baneful system which so many well-meaning men are crying up as little less than divine in origin and obligation.

There have been cases where men have been sent for, and women too, to be present where protracted meetings are holden, because they know better the power of prayer than others. And these praying men and women have been denominated *the band.* The members of this band have been known to pray till nature seemed exhausted; and have lain an hour or two afterward in the slow process of resuscitation. In such cases, they have been said to have had *the power.* One lately remarked to the writer, that it was singular, that having *the power* would render men *weak;* but such, he said, was the fact, as believed.

Now, how far is all this of God? and how far is it that 'bodily exercise that profiteth little?' How much of this is the work of the Holy Ghost, and how much of it is a positive offence to the Holy Ghost? If one should commence prayer in a low tone of voice, in broken accents, and with a faltering tongue—suppose his heart in the exercise of right affections—does he *not pray*, till the animal nature is warmed up, and there is convulsed muscular action, and the sweat rolls down the cheeks, and the body heaves with troubled emotion, as if the man were conflicting with a panther, or tussling with a savage of the forest? Till now, will God disregard the prayer attempted to be made? And shall we urge the awakened sinner to submit, lest the agonized supplicant should die? And when the prayer is finished, must the man have prayed, to be accepted, till he catches for breath and pants like a boxer in the combat, who is allowed to rest a moment that he may recover power to finish the conflict? And is the evidence complete that there has been offered the prayer of faith, if the ordinary functions of life are suspended, and the heart intermits its beats till the blood which has all gone out may flow back? Can we thus learn whether God is pleased, and the prayer is accepted, and the sinner that was the subject of prayer shall live? While every Spirit is not of God, and he would have us try the spirits whether they be of God, is it thus that he would have us try them?

Now it is not to be said in this instance I draw a caricature, and ask questions that never grew out of facts. No, it was in the very presence of most of these facts that the questions asked forced themselves upon my notice. And this, too, on Presbyterian ground.——

EDUCATION.

The reports which we have at this time received of the state of our public schools have been satisfactory to us; we believe they have been rendered a great blessing to our society. Our sympathy and esteem are peculiarly due to those who are conscientiously occupied in discharging the responsible duties attached to the care of youth. With a right fulfilment of your trust, dear friends, our hopes of a succeeding generation are intimately connected. Your calling is arduous, but of eminent utility, and one in which you have abundant opportunity to serve the Lord. You have especial need to seek for the wisdom which is from above; but if, through heavenly help, you have been made instrumental in establishing correct moral habits and sound religious principles, however limited your sphere, you may hope to partake of the blessings of those who turn many to righteousness. We are religiously concerned that our young people of every class, while they are receiving that education which will fit them for usefulness in after life, may continue to be trained up in the knowledge and love of the holy Scriptures; and that they may, in humility and the fear of the Lord, examine for themselves the external evidences of the Christian religion. May they ever be preserved in that teachable, watchful, and tender state of mind in which they will be alive to the perceptible influence of the Holy Spirit, and in which the Lord will be pleased to grant them a right understanding of the way of life and salvation.—*Yearly Epistle of the Society of Friends.*

WONDERFUL MEMORY.

There is still living at Stirling, a blind old beggar known to all the country round by the name of blind Alick, who possesses a memory of almost incredible strength. It was observed with astonishment, that, when he was a man, and obliged, by the death of his parents, to gain a livelihood by begging through the streets of his native town of Stirling, he knew the whole of the Bible, both Old and New Testaments, by heart! from which you may repeat any passage, and he will tell you the chapter and verse; or you may tell him the chapter and verse, and he will repeat to you the passage, word for word. Not long since, a gentleman, to puzzle him, read, with a slight verbal alteration, a verse of the Bible. Alick hesitated a moment, and then told where it was to be found, but said it had not been correctly delivered; he then gave it as it stood in the book, correcting the slight error that had been purposely introduced. The gentleman then asked him for the 90th verse of the 7th chapter of Numbers. Alick was again puzzled for a moment, but then said hastily, "You are fooling me, Sir! there is no such verse—that chapter has only 89 verses." Several other experiments of the sort were tried upon him with the same success. He has often been questioned the day after any particular sermon or speech, and his examiners have invariably found, that, had their patience allowed, blind Alick would have given them the sermon or speech over again.—*N. Y. Observer.*

CHINESE PHRASEOLOGY.

Death.—The Chinese dislike the use of this word, and, in order to avoid it, contrive various periphrases, such as "absent," "rambling among the genii," &c. Of late we have observed one new to us: of a certain one it is said, "He being sick occasioned a vacancy," i. e. died.—*Chinese Repository.*

Obituary.—The twelfth brother of the salt merchant, Le-loh-yah, the namesake, friend, and informer of governor Le, died at his brother's house on the 9th day of the 10th moon. All the neighbors rejoice at the event and say, "Another great gambler is dead, and Se-kwan district is freed from a great nuisance."—*Ibid.*

SUNDAY SCHOOLS.

The last number of the Churchman contained the evidence of the deep and affectionate interest cherished for our General Sunday School Union, in a very distant section of our country. "Jacob" though "small" in the State of Maine, and far removed from the parent institutions of our Church, has among the "few names" of those who there *love* their "mother," some, whose zeal, liberality, soundness and devotion, will we trust, be instrumental in no small degree, in causing "Jacob to arise," and "look forth fair as the moon, clear as the sun, and terrible as an army with banners."

But while we are indulging such anticipations in reference to the East, light from our own "candlestick" is breaking fast, and spreading far and wide, upon the regions of the West. And will not our Sunday Schools *there*, and every where else, be as so many "branches" whence that light in ever-increasing strength will radiate? We think so. And of the reports from which we furnish extracts for this department this week, some that are from the "far West" give advice, which, if heeded, cannot fail to be followed by such results, while others show what has already been accomplished by means of the Sunday School enterprise.

TRINITY CHURCH SUNDAY SCHOOL, COLUMBUS, OHIO.

"The whole number of scholars admitted since the first opening of our school is 544. The number admitted during the last year is 22. 131 are now attached to the school. The number of teachers is 25.

A contribution was taken from the scholars on 'Christmas,' as usual. The Rector of the parish has frequently visited and addressed the school, and supplied the place of absent teachers.

Five teachers, who were formerly scholars, have become such during the past year, and one scholar has received 'Adult Baptism.'

The Library has been well supplied from time to time. Teachers' monthly meetings, and the Bible Class, weekly, are regularly held, and well attended.

The prospects of the school are as good, perhaps, as ought to be expected.

Let the Society take a lively interest in the welfare of the school; let the teachers follow the 'System of Instruction' prescribed by the 'Union;' let them promote the *general good*, by conforming to the regulations of the school; by exact attendance on the duties of their 'office;' by visiting all their scholars, and absentees especially; by reading and study, preparing themselves to teach by '*precept;*' by meditation and prayer, 'to teach by *example.*'

And let all in the school, and in Church, pray with faith, that 'God may give the increase.' Then shall our prospects of usefulness brighten: then shall we see the 'good seed' bearing fruit, some thirty, sixty, or a hundred fold, to the salvation of souls, and the glory of God, through Jesus Christ our Lord."

ST. JAMES' CHURCH, PIQUA, OHIO.

"This Society was organized October 4, 1830, through the instrumentality of Mr. Alvah Guion, then a General Sunday School Agent, but now the Rector of the Church in this place, and ex officio President of this Society. The school has been in constant operation since that period, and numbers at present 102 scholars. They evince considerable interest in the exercises of the school; and although we have not yet discovered any decided evidences of piety in any of our pupils, we think a beneficial moral influence has been exerted upon the minds of many. Four of the scholars who entered the school at its first commencement, have become teachers, and are now engaged in communicating that instruction to others, of which they themselves have been the subjects.

The present encouraging aspect of the school calls for much gratitude to Him whose favor alone has thus far sustained the friends and teachers of the Institution. We have a small library belonging to the school, which proves an object of considerable attraction not only to the scholars but to their parents also. With the blessing of God upon our labors, we hope to render our school a means of more extensive usefulness to the young and rising generation, and an object of more general interest to the community at large."

ST. JOHN'S CHURCH, WORTHINGTON, OHIO.

"This school was organized, I think, in 1826, at which time, a Sunday School Society was also formed auxiliary to the General Union, and until within two or three years, reported regularly.—Within that period, although the school has been *faithfully taught*, there have been no regularly appointed officers, whose duty it would have been to make the necessary reports. And indeed, had it not been for the zealous and pious efforts of a few individuals, who were willing to *take upon themselves* the business of conducting the school, and this too under many discouragements, it must, ere this, have gone to decay.

On last Easter-day, the writer of this entered upon the charge of the parish, as Rector of St. John's Church. Soon after which a meeting of the congregation was called, and the old society reorganized; a new constitution adopted; officers for the school were appointed, and other measures taken to insure its prosperity.

Finding the teachers ready to co-operate with me in any measures that might be deemed necessary, we have found no difficulty in placing the school in a highly prosperous condition.—The number of scholars is now about 100; (there are two other schools in our village;) the number of teachers is 16, beside a superintendent in each department. Most of our teachers have been engaged in their present duties of Sunday School teaching since the establishment of the school. Our scholars are, in consequence, *faithfully* and *profitably* instructed, and generally exhibit in their conduct the blessed effects of their instruction. The system we pursue is that recommended by the General Union. Our Library has been lately replenished, and is now abundantly sufficient, both as to the *quantity* and quality of the books.

The teachers' meetings are held once a fortnight.

On the whole, we have reason to believe that a blessing is attending our efforts, and that we have abundant cause of gratitude to God for the little good we have been enabled to do.

May He still continue his goodness, and also extend his blessing to our distant friends who are engaged in the management of our general concerns.

By the time another year shall arrive, we hope to be able, by regular report, to inform you of the increasing usefulness and prosperity of our school, and the continued zeal and piety of all who are connected with it."

CHRIST CHURCH SUNDAY SCHOOL, LOUISVILLE, KY.

"It has been a subject of much pleasure to the Superintendent of this school to observe the indefatigable industry and perseverance of the teachers in communicating religious instruction to the children committed to their charge, also the desire shown by many of the children to be taught in those things which have a tendency to make them wise unto salvation. The school is opened and closed with religious exercises, agreeable to the system contained in the Office of Devotion. A lesson in the New Testament is given to the children for part of their studies, after which a few practical remarks are made. The Church Catechism has been recently introduced in the school, and put into the hands of the children to commit to memory. The school is now taught by 7 female and 6 male teachers. The average number of scholars is about 70."

SUNDAY SCHOOL OF THE CHURCH AT ST. LOUIS, M.

This school has labored under many discouragements. For a long time the parish was deprived of a rector, and it was with the utmost difficulty suitable persons for teachers could be procured; but their report states—

"We have reason to be thankful to Him who orders all things for the best, that we have been enabled to retain and keep together the number we have. We have 74 scholars. We have now 5 male and 5 female teachers, who evince much zeal in the good cause, and will, I trust, under God, be instrumental in building up our school both in numbers and piety. Our Rector takes a lively interest in our school, and intends to take measures conformably with the proposition that emanated from the parent Society last year, for an annual collection in the church, or for devising some other mode of raising a sum to be transmitted to the Treasurer of the Union, for the purpose specified in said proposition."

A holy life has a voice. In more convincing tones, it echoes the instructions of the lips, which have already been as a fountain of wisdom. Its eloquence never ceases. It speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof.—*J. H. Hinton.*

PRACTICAL.

HABITUAL MEDITATION ON THE DEATH AND RESURRECTION OF THE REDEEMER.

The truths to which the apostle adverts, when he assures us, that unless we keep them in memory we have believed in vain, are, that Christ *died for our sins*, according to the Scriptures; and that, after he was buried, *he rose again.* Let the first truth be habitually present to the mind, and the mind will feel itself habitually lightened of the whole terror and bondage of legality. That weight of overhanging despair, which, in fact, represses every attempt at obedience, by making it altogether hopeless, will be taken off from the wearied spirit, and it will break forth with the full play of its emancipated powers on the free and open space of reconciliation. There is nothing that so chains the activity of a human being as hopelessness. There is nothing that so paralizes him, as the undefined, but haunting insecurity and terror, which he cannot shake away. We must be sensible of the new spring that is given to the energies of him who is overwhelmed with debt, when he obtains his discharge. So long as he felt that all was irrecoverable, he did nothing: but when he gets his enlargement, he runs with the alacrity of a new acquired freedom in the paths of industry. Now in the spiritual life, it is this very enlargement which gives rise to this very activity. It is the glad tidings of a release, by Him who hath paid the ransom of our iniquities, that sets our feet in a sure place—that opens up to us a career of new obedience—that levels the barrier which keeps us without hope, and therefore without God in the world—that places us, as it were, in a free and unobstructed avenue, in which, by every step that we advance upon it, we draw nearer to Jerusalem above, the gates of which are now thrown open to receive us. The real effects of the doctrine of Jesus Christ and him crucified, upon the believer, is utterly the reverse of this world's imagination upon the subject. It does not beget the delusion in his mind of an impunity of sinning; but it chases away that heavy soporific from his moral faculties, which the sense of a broken law, when unaccompanied by the faith of an offered Gospel, will ever minister to the heart; that let him struggle as he may, and keep as strenuously from sinning as he may, it will be of no use to him. The truth that Christ died for our sins, so far from a soporific, is a stimulus to our obedience; and it is when this truth enters with power into the heart, that the believer can take up the language of the Psalmist and say, "Thou hast enlarged my heart, and I will now run in the way of thy testimonies."

But if such be the influence of this truth when present to the mind, it must, in order to have a habitual influence, be habitually present. In order to work upon the habit and character of the soul, it must ever be offering itself to the notice, and ever reiterating the impulse it is fitted to give to all the faculties. We know not a single doctrine, which, by its perpetual recurrence to the thoughts, is more fitted to keep the mind in a right state for obedience. Now, in order that the great work of sanctification go forward, the mind should be constantly in this state. Let this truth be expunged, and, for all the purposes of spiritual conformity to the will of God, the whole man will go into unhingement. But let this truth be lighted up in the soul—let it be kept shining at all times within its receptacles—let the trust never cease to lean upon it, and the memory never cease to recall it—let it show itself among the crowd of this world's turmoils and anxieties—and whatever the urgencies be, which harass and beset a man on the path of his daily history—let such be the habit of his mind, that, in obedience to this truth, the thought is present with him of his main chance being secured; the animating sense of this will bear him on in triumph through manifold agitations; and when like to sink and give way under the pressure of this world's weariness, and this world's distraction, this will come in aid of his faltering spirit, and carry him in sacredness and in safety to his final landing place.

We have not room to expatiate on the influence of the other truth, that Christ rose again—that he eyes every disciple from that summit of observation to which he has been exalted—that the sin for which he died he holds in irreconcileable hatred—and that the purpose of his mediatorship was not merely to atone for its guilt, but utterly to root out its existence and its power from the hearts of all who believe in him. The Christian who is haunted at all hours of the day by this sentiment, will feel that to sin is to thwart the purpose on which his Saviour's heart is set, and to crucify him afresh. This, however, to be kept in power, must be kept in memory. And as with the former truth, if we carry it about with us at all times, we will walk before God *without fear*, so with it and the latter truth put *together*, *if both are carried about with us*, we will also walk before him *in righteousness* and *in holiness* all the days of our lives.—*Chalmers.*

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